Manuscript D

Alexander Campbell Esq. Dist Hill.

County Armagh

Province of Ulster

Ireland

Europe.

1808.

Journal of a Voyage
from Ireland,
towards America, 1806.

Manuscript Dr. 4

A

Journal of a VOYAGE

from

Ireland towards

America 1809

="Per tot varios casus,
tot discrimina rerum tendimus."
Virgil

Forsan haec olim meminisse
juvabit."

Perhaps the Day may
come that I shall re-
-member these things
with Joy.

A. Campbell

On the first of April 1807. my Father left Richhill for London from whence he was to sail to America in a few days, thence he sailed on the 8th. Do. on board the Ship Brutus. Captain Craig Master for Philadelphia where he arrived in the course of 35 days

I remained with my Mother & family in Richhill with the expectation of

[redacted]

sanguine expectations. 3 months after
my father went away we received a letter
from him dated 27th May 1807 Phila-
delphia, this letter was very flattering
both as to my Fathers warm reception, and
the prospect of our immediate Emigration,
We received another letter from him till
the 9th of March 1808, which letter we
received then, was to the same purport urging
our speedy removal, and Referring to
a number of letters written the Nov:
before for General directions, but their
letters [illegible] and so we

1. On the 20th of august, 1808 I set out to London Derry 18 miles distant from Rich Hill the town in which I lived, and on the 2d day arrived there after a very agreeable ride being well pleased with the beautiful scenery of the country, and all the gay variety of Golden autum. London Derry is a Virgin city of good Report, being rendered famous for the

of an orbicular shape, the walls in some
places very high, especially next the
sea; and remarkably broad at the
top: so that it is possible for a coach
and four horses to have along with
ease. the buildings are well modelled
and the streets in general sufficiently
wide; the square is very handsome
having the best houses in the city
facing it. the only curiosity there

Boom to prevent the importation of provision during the siege. The interception of which by an English vessel laden with Provision Terminated in Raising the Siege, and in giving Relief to many thousands of starving Inhabitants. The trade here is in general & the common character of the Merchants is, that their avidity for exorbitant profits is too great. During my stay here I lodged at the Inn of one Wm Wilson Merchr. & having seen the Vessel in which I intended to sail for America and having conditionally agreed for a passage I returned home after an agreeable excursion of a few days.

CHAP. 2d.

Having finished this Excursion, and having found my friends all well I determined to visit also our Metropolis that I might have a better notion of my native Country. I be enabled to explain it with others to my

advantage.—Accordingly on Friday the 2d September I set off for Dublin in the Stage called the "Cock of the North" and arrived safe at ½ past 6 o'clock in the Evening. Next morning after my arrival I set out to walk through the City. The principal things that attract my attention this day were the Linen Hall, Infirmarie Hospitals and Eleemosinary superstructures.— The Linen Hall is a very extensive and elegant Building, built in Long squares, with doors opening into a very long & wide Common Hall in these Rooms there are offices and other accommodations for the Merchants. The extensiveness of these accommodations, the Regularity of the Clerks and the facility of access to the Rooms on account of their being so regularly inspected, form a very extensive emporium. The Poorhouse Infirmaries & Hospitals are numerous & elegantly conducted. In one of the foundling Hospitals I saw about a thousand male and female Children dine together in one apartment, their repast consisted of white

bread and a portion of Boiled Dairy
which is our Individual Repast but-
only occasionally, one of the Children about
12 years old or Downwards is a small
Repast before and after Dinner. and before
they departed the female part sang a
part of an hymn. then they withdrew to
their several apartments. from the whole
I observed the good and happy effects
of Oeconomy Regularity and good
Discipline.

The next thing that engaged my
Attention was the Cradle where I addi-
mired the care that was taken of the
Infants of an hundred parents, your
Children whose hearts shall melt
& bow with filial affection, who shall
never feel the benign effects of parental
Love and whose Souls shall never be
knit together by the ties of brotherly
affection, or tender regard, Yet even these
are not forgotten by the Almighty
Father, they have been snatched from
the hands of Cruel Parents, whose
awful wretchedness might have Ex-
posed them even unto Death but
for their preservation, he embosom them

theirs cruel hands in their innocent blood.

Next Day being the Sabbath we went to bachelors and heard the Revd. Saml. Craig Rector a very Elegant Discourse from these words "Fear not little flock it is the Fathers God pleasure to give you the kingdom.

Monday 8th Inst. walking up and down for amusement viewing the Canals, Bridges &c. and going out of the City a few miles to where I might have a good prospect. I also visited the Royal exchange and saw the most respectable part of the Merchants of Dublin assembled to do business.

Tuesday I went with a party to the Botanic Gardens, where are seen the Vegetable world in miniature. the Gardens contain about 16 acres. here you will find herbs and plants of every nation, and of every clime. here are the productions of the torrid Zone raised by the most assiduous hand in Glass houses to a great extent. the herbs of Sandy Affrica, and all the plants of the Indies, here are themes

sufficient for the Naturalist, the horti-
culturist, and the Botanist—

Wednesday I paid a visit to the
Museum which was greatly de-
lighted with the Elegance of the ap-
pearance; the vast variety of curiosi-
ties, that presented themselves to my
view, birds of every species presented in
full form drew my attention on one
hand, on the other the beasts of the
forest; & the tenants of the main.
add to these the great variety of terrene
and marine production the works of
nature and of Art, the whole tribe
of Insects, the Medals and Coins of the
Years, the mines and minerals of
many nations; here also the Peruvian
Race who dwell in the boundless
waste, or hide in the howling wilder-
ness. In fine here are Birds of every
kind from the lowest species of the
humming bird to the Eagle or Rock
Beasts of all kinds from the mouse to
the Lion, or tiger, the scaly Brood from
the least fry of the Lake Pisces to
the Voracious Shark. Insects of
every tribe from the Bright & the Beetle
the aerial terrestrial & aquatic race

Same Day I took a walk round the College and Green and conversed awhile with one of the Students. the College is an superb appear, and the Green delightful. Next Day I left the City returned home and found every thing agreeable. The Public building in Dublin are elegantly magnificent. the most superb Street is Sackville Street where there was a monument erecting to the memory of Lord Nelson.
Dublin is a little world in itself. The Inhabitants are numerous, & in general hospitable and generous. During my stay I was blessed at the house of a Mr Lecky a respectable and worthy Gentleman.

Chap. 3d

Leaving my return from Dublin till the 20th Inst. the time passed over me in making preparation for my intended journey. having made the necessary preparation on the 20th Sept. 1808 we set out on our journey and in the day we arrived safe at Londonderry. here we stopped for 8 days

waiting on the sailing of the ship

On the 28th Inst. we weighed Anchor in Lough Foyle, but the wind soon became adverse which caused us to delay in the harbour till the 1st October, which day wind & tide being favorable we hoisted sail and bid a final adieu to our native Land discharged our Pilots of Cargo,

The varied Incidents of this day fell out agreeable, at night the wind failing us, we cast the Lead & next morning got on to the Mouth of the Atlantic, when we cast Anchor again and heard Mass till the Passengers went in their Visibility from Innishown, which day was the Sabbath; But no Sabbath to the Passengers of the Ship Hibernia,-

The ship Hibernia Captain Jacob Jones bound to Philadelphia is a stout well built & fast sailing vessel but rather ill manned

the Sailors were almost all Young and inexperienced. the Mate Mr Ryan was the only good Seaman on Board the rest of the Dutch men were almost equal to the half of the Crew, which consisted of 12 including Capt's Mate & Cabin=Boy,

On the next day being my 3d. october at 3 oClock we weighed our Anchor for (as we thought) the last time till we beheld the desired haven., but the wind which was just now fair enough and a good sea allowing Gale turned rather against us and soon we found we were unable to compete with it, & ran before it the whole night

next morning we found ourselves on the coasts of Scotland and ran into one of the western Isles. into a Rocky shore and a very crooked bay, the captain and sailors soon knew where they were but in

the morning of the next day we were told that Loshmadeal bay was very dangerous, that many ships were wrecked there, and were advised by the neighbouring pilots to come down to the harbour at a small village called Boromore the Metropolis of the Island,

The Captain resolved to go out as soon as possible refused going down to harbour but resolved to go out as soon as the wind would become favorable, here we cast anchor and rode for 2 days during which time the wind blew rather west and was direct a head of us.

Chapter 4th

October 7th

This day has been production of awful desolations and memorable ruins From the 5th I. this day contrary wind blew and we rode in the same situation till the night of the seventh. when about 10 o'clock the wind was so high that we were blown ashore and dash upon the Rocks unnoticed till the most dreadful the passengers and most of the Sailors were at their time abed, but soon the cries

of the most startling cries them from their
Hammocks, and started them into awful alarm
Drum Instant all the seamen were
called and all hands on deck the find
the Anchors had lost their hold, and
were drawn that the wind must over
set us and immediately if the mast were
not hewn down, some of the having
axes got broad swords and cut down
the Rigging while the seamen with only
one old axe which luckily was on board
cut down the masts. In the midst of
all this I got upon deck the ship
was almost on her on side & for a
little me thought the devouring flood
must be the inevitable fate of every
soul on board. in about ½ an hour
when the masts and rigging were all
cut off. I began to hope, a little, but
the long long night before us drove
us into despair, twas then the words
appeared a poor void, an accursed
blank. Kingdoms thrones & sceptres
offered would not excite one wish,
their value here was like bubbles
on a stream, not to be hunted after
not to be desired. We set to work
our Guns of Distress but we found
in vain there was no human hand
that could assist us nor ear to hear
us for the dreadful noise of the

Roaring wind and waves filled the air with dreadful sounds. All the passengers came on deck where the breaking waves dash over them, the mother & the tender infant share alike the dreadful horrors of the cruel flood. The half faced passengers lift their eyes to the flying clouds looking if the winds seem to fall gloom after gloom and cloud after cloud succeed in quick career and fill them with despair; and while they stand a towering surge fills their eyes with its lofty top breaking over the ships highest sides.

In this situation we spent the most part of that long and terrible night, a night never to be forgotten by those concerned in those dangers & fears. I could not during this horrid scene refrain from admiring the blind Devotion of the Roman Catholic part of our Passengers, their prayers in general were addressed to Saints, Angels and the Virgin Mary, as so many intercessors or mediators, and this petition extended no farther than to the preservation of their Bodies from that cruel, and untimely Death.

of all the winds and save their bodies
was the Leading petition. they flew
to their beads. as Christians should
do to their God. a Roman Catholic
priest who was on board was par-
taking this end. and of course all
who believed in him absolution.
In this dreadful manner the
night passed over till about 4 or
5 oclock. when the Captain the
priest and one or two others ag-
reed to go ashore in the long
Boat; they Got some packs in
and hoisted off and Got safe
ashore but not without much
Danger for the Boat overset
night the shore and they were
obliged to make the best ado, to
get ashore and wade ashore
the Captain and sailors who
got ashore were all intoxicated
except one or two and there for
could not give proper alarm, the
went to the first house they came
and alarmed the Inhabitants
in a surly Rude kind of a
way and were not able to tell
their errand in an intelligible
manner we heard no more

word of them all long wished for day
gladdened our eyes, and what could day
do for us not a Boat could reach us
the wind blowing so hard, the night
boat had gathered, but we could not
long time determine whether in
the Capacity of friends or foes,
whether to lend the friendly hand of
assistance in distress, or to strike
forth the fulness han to plunder
the miserable: the Land was now
to be reached for, also a wild hilly
Barren Island with few Inhabitants
apparently to assist us or warn
us into their friendly Pots —

Thus the morning was spent in
many doubts and fears and dreadful forebo-
dings. about 10 oClock we began to discern
by some means which I dont only
remember that the people were willing
to befriend us; the gathered their boats
from all quarters. and now from one
quarter then from another they en-
deavoured to disembarrass and come
to our aid, but every attempt was in vain
and all their noble efforts were frustra-
ted till by the Divine Power
(I believe or others) a Rope was fastened
to a small board and cast overboard
which was soon carried ashore. and
very soon caught by the boatmen
& by which we hauled them along side

the veterans with which they were re-
ward may be more easily felt than descri-
bed, after having given the men something
to refresh them. It was agreed that the
Woman and Children should go first
ashore; It was with much difficulty
that this was accomplished; for the
husbands and fathers of families were
very willing to accompany their
wives and Children to the shore.
Some of the more bold and strenuous
passengers got a hold of pine old
swords: and dared any man to at-
-empt to go out into the boat un-
-less they would park up the passengers
should get ashore; this being agree
-d on a very short time they all
got safe out still keeping the end
of the cord to haul them back.
I remained on board till the last
and seeing that there was not much
danger of loosing any of our lives
I began to think a little of some pro-
-perty that was by the steam swim-
-ing through the water in the hold
and between decks; the most part
of my property was about my
Books that I saw swimming in
a cask through the water. I thought
I should go down and try to get
them up but for want of rope
and pulleys and hands enough
to get them up

on deck I was forced to hawk upon the
Barrel with an axe. and with great fati
gue and very much danger from the
Rolling of the Ship. and the quantity
of water below. threw them up on deck
where they lay for 2 or 3 days exposed
to the Ravages of the sea the inclemen
cies of the weather: a few of them I
believe were stolen and I am full vic
tims to the waves— about 2 oclock
I got ashore, with much difficulty.
the Boat can approach to good distan
ce from dry land owing to the shelving
of the Shore and the lowness of the
tide, I got wading out: and was
much rejoiced to find the Solid Earth
beneath my feet—

with much pleasure I saw them
all on a Solid Rock. safe from so much
danger and preserved from such a
Disaster:, the people were saluting
one another with great joy. and the
friendly Inhabitants of the Island
were shewing them no little kindness
some giving them food. and others
Drink to revive them drooping spirits
and warm them benumd limbs.
Many Arms were employed to con
vey their Luggage ashore. the
Shore is to the Store house of ci
Dyr Hector Simon a Merchant who
lived in the little Village called

Boromore; about 2 Miles distant from the spot of our shipwrecke. Every thing was done that was possible to be done to secure as much as could be saved of our property out of the ship. In the mean time the people were getting off to look for lodgings in the Village. I repaired to the nearest and most respectable house down, and was warmly received by the owner of it a Mrs. then a widow who had a family of grown up daughters with a very respectable fortune as I afterwards heard: her own name was Campbell. and her husband was a Clergyman then, who translated some part of Ossians poems from the Original Gaelic to the English language. In her hospitable house I warmed myself with many of my fellow-sufferers who were all heartily received and humanely treated in her hospitable house.

Thence we repaired to the Village the Metropolis of the Island, where I got Lodgings in the house of a Mr Calaster one of the most hospitable Inhabitants of this hospitable Island.

In this house we remaind about 3 weeks which time I spent very disagreeably for the most part, I was very busy in saving the shipwrecked books Clothes &c, and getting some of them dried in order to get them fit for packing

Mr Simson whom I have mentioned before was employed to take charge of the Ship; and preserve our property by Laird Campbell Shanfield, who did us a great deal of favor. and assisted the whole of the passengers by every means that lay in his power having taken notice of our Books invited me very frequently to his house, and treated me rather as a Relation than as a mere Stranger. Mrs Simson was a very pious devout woman and spent much of her time in reading good books, whose heart was warm to the Interest of the Gospel, and to the prosperity of Christs Kingdom on earth. visited them and their Many worthy Relations I spent most of my comfortable hours while in that Island. I got acquainted with a Mr. George Fullerton a very Godly man who taught the principal school in that Island.

and kept a Sabbath school for the good and advantage of the neighbourhood.

After having determined upon going to Glasgow from Bowmore, we got our luggage packed and sent by the Bowmore and Gunock packet, to Gunock, where we hoped soon to answer in a shorter way than that in which we sent our luggage.

On the 24th october we left Bowmor for Glasgow, I got a letter of introduction from Mrs George Sutton, to Revd Greville Ewing Glasgow; one from Mr Hector Simpson Merchant to Mr William Harley Manufacturer Glasgow, who lived at Willow Bank, one from the Revd Mr Mckinlay Minister of the parish of Bowmore to the Revd Mr. Mackenzie Glasgow. I spent 2 sabbaths in the Island of Islay Bowmore. the first sabbath I was obliged to look after the wreck the Second I heard Mr Mc Intosh preach from these words "Let us come boldly to the throne of Grace" he preached in the afternoon in Gaelick, the 3d Sabbath I was there, I attended Mr. Sutton sabbath

School. the Children assembled read Script
tures, repeated psalms, and their cate
chisms, he explained Scripture, sung
and prayed and finished with the
usual Benediction — Mr. Fullon has
27 £ per annum. a fine house, and other
perquisites for keeping the parish school
beside the profits arising from a large
school. who pay him regularly — —

On Monday 24 having emp
loyed a Chart from Bowmore to the
port called Portasquie whence we
were to sail to another port called
Larbet. I sent my Mother and the
Children with some little baggage
on to it about 10 miles distant. I
with a companion walked down.
same evening, and she arrived safe at
the port by 10 o'clock. My Mother
and one of my sisters narrowly escaped a dan
gerous accident by falling off the
Chart on their way hither — —

Portasquie is a small bay
in the sound betwixt Islay and Jura
whence a packet runs twice a week
to Larbet. there is one large house
here built for the accommodation
of passengers, before the door and
all along the side of the channel
stands a dreadful precipice, and
on the opposite side the shore is shal

shelving. The Packet being detained for 2 or 3 days by contrary winds, we were obliged to stop longer than we expected and to wait with anxiety its arrival, on the 26th in appearance of the packet coming I took an excursion over to Dura. I was extreme ly delighted, in beholding in this Island the gigantic productions of Nature vast Mountains, and Dreadful pre=cipices; and from some of their lofty Summits small streams of water gently descended at once gratify=ing the Eye and Ear,

These Majestic hills are in general covered with heath and here and there are seen large flocks of sheep of a particular species they look extremely white and handsome black spots on their fore=heads. they appear to me as de as some small distance.

The part of the Island I travers ed was very wild, rude and almost entirely uncultivated few houses and little arable land, I went as far as the Chief of the Islands Residence Laird Campbell. at three Hours I stayed and was very friendly treated, I returned from to my Lodgings in the Evening much fatigued with my mountainous excursion.

Next morning about 10 o'Clock the packet arrived, and in a short time afterwards we set off with a nice wind down the Sounds and after a rough passage of about 24 hours we arrived at Port Patrick 10 myles from Fastet, and the Wind being ahead we were obliged to cast Anchor at this place Laird Shansfield had a very handsome seat, the family soon understood after the packets arrival that we and some others of the wrecked passengers were aboard, and seeing that the wind was against our proceeding any further sent us in a large Boat to Donaghadee about 10 miles distant where we were to sail to Greenock next packet

The Boat being almost overloaded having 24 passengers with all their luggage on board I was obliged to row without intermission for the whole voyage of 10 or 12 Miles, when we had got as far as the mouth of the Lough there was 2 miles of a land carriage between the other packet set off when I had got my part of the baggage ashore and was assisting the rest of the passengers I fell over the side of the Boat and got myself disagreeably wet, but soon got out again without further damage

while I was engaged assisting others. the Boats had taken almost all their baggage on board the Ships and had left the Ryan for more and when the women & children were all got in and sent off there was not a Boat remaining to take our baggage till they went to Park & and returned so I was obledged to wait till they should return, and so I was wet and much fatigued being deprived of rest the night before Under these a few hours more anxiously or more gloomily on land than while I was on the lonely Rocky shore in a strange land without friend or acquaintance, at long length the Boat arrived and I got my baggage carried safe down to the Port and having got Boys and something beat I went to a hard bed never more agreeably in my life

Sabbath Day 30th October spent part of it in Reading and part of it in Family Duties. and on Monday 31st we sailed in another packet from this small uncouth Village Greenock and having a fair wind in 18 hours or more had the half of the way but very foiling and the Captain and Sailors getting Drunk we were very uncomfortably detained.

Captain Campbell and his Sisters were
on board. getting uneasy ordered the boat
and some of the best of our sailors to ferry
them ashore. During the time they were
absent the wind arose favorable, and
a good breeze set in. but the Captain
being insensibly Drunk we made not
ing of it. wanting our other pastor, and
they being detained much longer than
we expected, we were both in Dangers
and much alarmed. At length
they arrived, but the wind fell and
we were obliged to cast anchor and
wait till Morning.

Next Morning the most part of
the passengers set out to walk down
to Greenock about 5 miles Distant
as soon as I got Lodgings I returned
for my mother and family in a boat
and got them brought down to Greenock
with our baggage and a great
Deal of trouble, and fatigue, owing
in a great measure to our Drunken
Captain. Greenock is a good Gentleman
having an excellent harbour. bay and
Anchorage, and well replenished with
ships from foreign ports they have
good trade, and their town and
Environs seems to be in an improving
state

November third I left Greenock and walked to Glasgow 22 miles farther west In order to look out for a proper place of Residence for my mother and family who were to follow next day in the fly boat from Greenock up the Clyde to Glasgow. I arrived in Glasgow in the Evening and after having got some Refreshment at an Inn. I thought first to deliver some of my Introductory Letters in order to be assisted by advice to look out for a commodious Situation. The first Letter I delivered was to the Revd. Greville Ewing at No 4 Carlton place in whose house I was most hospitably received, having got his address and a letter from him to the Revd. Mr. Smith, Anderston, I set out again, and delivered this Letter that evening & Mr Smith that next Day I breakfasted with Mr Smith at his house and was assisted by him in farther advices I got Lodgings in Broad street Anderston, furnished and ready for our Reception. Next Morning at No 25 Mr. Dugald Smith and family arrived safe. And soon after I got them into their Rented Lodgings where we intended to pass over the winter, and I to attend the College On the eighth Sund. after the communion Sacrament was over, which time

the Professors begin their Course, I entered the Classes being introduced to some of the professors by Mr Ewing

After having tried our Lodgings for a while and not finding them agreeable Mr Ewing was again looked out for more commodious ones among his acquaintance for us, about the latter end of November we removed to Gourock land Broad Street. Hutchesons town Glasgow, where we passed the whole winter in as an agreeable a manner as possibly could be expected.

We got a numerable respectable acquaintance and met with many choice friends, whose kind attention to us was almost inexpressible. We got a numerous acquaintance of Students from Scotland England and Ireland, amid some of whom I cultivated a friendly acquaintance, - the names of some of our dearest friends and acquaintances are the following.

Rev. Greville Ewing. No 14 Carlton place
Rev. Mr. Mutter. Hope Street.
Rev. Mr. Mitchel Anderston
Rev. Dr. Wall Carlton Saltmarket.
Rev. Dr. Balfour. Georges Square.
Mr. William Harley Brian. Georges square.
Dr. Lemmon Trongate
Mr. Small. Carlton place
Mr. Gadie Carlton place

Mr. Crawford. Camp Hill.
Mr. Steen, —
Mr. Doyle Bookseller. Indian Street,
Rev. Gilbert Marshland. S. Papua.
Mr. Robt. Thomson Buchanan Street
Mr. Dymock teacher of the Grammar school
Mr. Wilcox. Hutchesons Town.
Mr. Boyd Ditto.
Students of my acquaintance,
Mr. Moffat. Glasgow.
Mr. McLaran Ditto
Mr. Byars Ditto
Mr. Dymock Ditto
Mr. Lusthaston Scotland
Mr. James Watson Ditto.
Mr. Thurning Ireland.
Mr. Gourley Ditto.
Mr. Crisp England
Mr. Radford Ditto
Mr. Cluny Ditto.
Mr. Grieve Ditto
Mr. Burden Ditto
Mr. Thorpe —

Thus and many others too tedious to mention were friendly acquaintance and most of them fellow students in the same classes.

The whole of these winters I pursued my studies with

unremitting application and ambition
Zeal Attended Mr Young's public and
private Greek Classes, Mr Jardans public
and private Gaelic Classes and Dr Ure's
Pupils Natural Experimental philoso-
phy Class. the necessary preparations
for which Classes kept me very busy.

We did not attend any one place of worship
regularly but I never was out of the Con-
gregational assembly on the Lord Day we
heard Dr Matthew for the most part. Mr
Ewing frequently, Mr. Mitchel, sometimes
Mr Balfour. and Dr Hat ner. with
a number of probationers in all the
Churches [illegible]

When the Session of College
was over in the beginning of May and
no present appearance of getting over
to America, for some time at least,
being urged by some friends to go to
a Tutor for them families while at the
Bathing Place. I consented, and about
the beginning of June went Down &
having got myself fixed in agreeable
Lodgings I taught the following families

Mrs Monteith. Mrs Robert Burns,
Mrs Graham. Mrs Crandlaw. Mrs Buchanan. My principal acquaintances were Ladies as there are few Gentlemen in Levi here except on visits, they Remain in Glasgow During the Greater part of the week.

Miss Hutton,
Miss Buchanan
Miss Ritchie
Miss Crawford,
Miss Monteith,
Miss Burns,

Rev'd Mr Edwards - and a few others. I spent my time very agreeably here in that pleasant beautiful healthful Village and altogether enjoyed myself. I had only to regret I had not time enough to read from the multiplicity of my Visits and Evening walks. I only entered here 5 weeks being called off to go to America the people I had acquaintance and Connexion and I were very sorry however the call was so urgent I was bound to comply.

Having gone over from Helensburgh to Greenock which was a ferry about 6 Mile and accidentally agreed for our passage on board

the Ship Latona Captain M'Kray made from Newyork and bound there, I returned to Glasgow to make the necessary preparations for our intended journey, which kept my busily employed for a fortnight or 3 weeks till the Ship was to sail.

An Expedition was fitting out to sail the Destination of which was not wished to be publickly known caused an Embargo to be laid on all ships bound to any foreign port till such time as it would be ready to sail, and be on the way that fell in our way which and prevented us from getting away just so soon as we expected. On the 21 of July we left Glasgow having parted with many sincere friends with much regret and came to Gurnock by the fly-Boat. where we arrived safe late at night. so as with difficulty to procure Lodging - Glasgow is an Excellent City containing about 80 thousand Inhabitants, one of the most Elegant streets in Britain is the Tongate, the University is renowned famous. and there is Lately erected in the College an excellent Museum and well supplied. with a large assortment of Anatomical preparations, Shells. fine Busts Medals. Paintings &c. by

the late D. Hunter & to founder. there
is also a great number of old Manu-
scripts in it and a fine library of
old books, scarce and hard to be found.
the Hospitals, Churches and public
buildings, are in general good and
well conducted, the better sort of the
Inhabitants are a liberal minded hos-
pitable sort of people, and the sab-
bath day is decently observed here.

The Second part of my

Journal

from

Scotland towards America.

Anno Domini 1809.

1st August. 1809

Having made the necessary preparation
in Greenock. after having procured in
the Kingdom of Scotland 300 Days. or
10 Months, we left it and took our
journey to another quarter of the Globe.

On thursday we got aboard
and On the third August, 1809 we weighed
anchor Greenock and went down to
the tail of the bank where we stopped till
next day at 5 oclock at which time
we weighed anchor for the last time a
Board the ship Saloma Captain Mckay
Bound to Newyork the wind that Even
ing was rather against us Every Nor
west. and bowing forth. however
we got out of the Clyde and into the
Channel next day the wind still
Continuing to our head. —

Saturday the 5th about 5 oclock
we got a fair gentle breze that
carried us out of the north Channel
and by the North of Ireland in a
few days so that the next day
(Sabbath) about 12 oclock we
were out in the Atlantic Ocean
and sailing of the Nate of 10
miles an hour by this time
I was laid low in Sea sickness
which confined me to my bed for

the quarter part of 8 days; but on
monday morning about 10 oclock
I was disagreeably surprized
with the Intelligence that the Ship
had sprung a Leak: I went down
to the Cabin to the Captain and
intreated him to turn back but
he commanded me to say entreated
saying his "life was as dear to
him as mine to me:" the Sailors
were greatly cast down in their
spirits knowing if they made
land it would be with much
difficulty to themselves and extra
labor besides they proclaimed
their inability to manage the
Ship from their fewness in
number only 8 excluding the
Captain, Mate Cook, & Cabin boy
and what was still more
disagreeable the pumps were
considerably choked with tar
that crept in from their last
Cargo. all combining to make
me very dull. — The Captain
he was confined to his bed through
some slight Indisposition he had
contracted while he was ashore
This day Monday the 7th

there blew a very heavy gale so that the sea ran very high and we were all greatly tossed & indeed were very apprehensive of Danger from the heaving of the Gale: Insomuch that we forgot the Dangers of the Lake, this evening I went to rest in the midst of many Doubts & fears not knowing what might be my fate before I should see the sun of tomorrow. About midnight the Wind fell and the Danger of that Gale was apparently gone. Next day I set to along with the passengers to pump in turn, to assist the sailors, and to know the extent of the Lake. I found by experiment that she suck in as much water in 1 hour as kept us pumping for 10 minutes so that it would require 4 hours hard work in the 24 to keep clear of the water. the whole of this Day and indeed the whole of this week passed over without much incident. the wind for the Greater part quite fair and the rest of the time nearly; blowing

in gentle Breize, from the North
North east. we saw some Black
fish and threw to catch them with
Darts; but by the time we were pre-
pared for them they left us, we
spoke one ship on Saturday from
Trinidad bound to Dublin & de-
sired the Captain of Her to report our
Vessel then 8 days at sea and in
25½ degrees west Longitude.
The Captain lost his watch this day
leaning over a Rope to strike at
the Porpoises fish. the wind was
still north-east but blew very black

Saturday August 19th

We are now in the Longitude of 34 and
Latitude of 43. on Monday last
we spoke a Vessel from Boston
bound to Liverpool. which had
been out 15 days. on tuesday
we had a very heavy gale.
which continued all night &
blew in squalls part of the

was very alarming on Wednesday
morning the Sea ran very high and
the wind continued high from North
North East, and about 8 oClock
in one of the heavy squalls we lost our
fore top=mast which was carried off and
alarmed us no little, the Ship ran before
the wind for the whole day and rolled
terribly for want of fore sail; In the
course of the day the wind fell and
the Sea began by degrees to be quieted
the wind continued favorable throughout the whole storm, and for 2 days
they were employed in erecting a
Jurmast in the room of the one lost —
Yesterday and today the wind has been
pretty much a head, we are South
West, 3 or 4 points out of our course —

Saturday 26th August, the wind
has been against us almost all week either
blowing from the West, South West or
North West. sometimes a dead Calm

On last Sabbath morning at the hour of 9 oclock. died the only son of Mr. Andrew McDonald passengers with us, the childs complaint was teething fever. lax and Lia sickness. It was cast overboard same day about 4 oclock afternoon, the funeral servis was not as this, the parents discord a coffin the contrary to the custom of interment at sea, a comn coffin was made box= =ways the Child Dress and put in a quat quantity of Lead put in to sink it: then was a board plaid endways over the Side of the Ship Leward, the coffin laid parallel upon the board, and the Board on end of it being raised the coffin fell on its on end, prest a little but too contrary to intention and swam astern. was pearfully watched while in sight which was about ½ an hour

No other Incidents worth recording has passed through the week on Friday night a dreadful storm arose and lightening flashed from pole to pole we were very apprehensive of danger but the wise rules all things both the wind rose about 12 oclock. and it gradually ceased into a Calm

Wednesday 30th August

Saturday night of the 26 Inst. an awful lightning continued for a considerable time, attended with Noises of thunder, the Glare would continue sometimes for a quarter of an hour without intermission, this appeared to be very curious — But Sabbath Morning 27th Inst. about 6 or 7 o'clock, the wind began to rise in a fearful manner, first the South. and immediately the most terrific Storm was seen by any Individual on Board ensued; a thick small rain accompanied it. and the Sea blew up to such a degree that one could not discern another at half the Ships distance; it still continued to increasing till 8 and ½ past eight o'clock. I believe every person on board apprehended Instantaneous Death, some of the most experienced Seamen on board said that they thought every moment would be their last. the Mizen mast was ordered to be cut down, and one of the Sailors began by cutting part of the rigging on the Lee side of the Ship, but was soon [illegible] or other was prevented from executing his commands, I believe by being unable to stand upon deck.

the Sails that were not furled were all torn to pieces, the fore top mast was carried off and had not the main top mast been taken down probably it would have been carried off too - this was all done in about two hours. the Cabin Window also broke which was very dangerous, but was soon replaced part of the Sheeting or Quarter deck was carried off by the breaking in of the Sea About 1/2 past 6 the Squal began to decrease to the great joy of us all, it was like life from the Dead. the Wind changed to the North west, and the Indian Mountains high, in dreadful heaps - the hill of the ships sustained no Material damage, the bolt-sprit at the Heel was crack'd to the center by the Sea running over it, and it rising under an immense heap of Water, Such was that dreadful Squal and such its effects, but thanks be to that God who rains the winds and quells the tumults of the Seas, that it did not prove fatal to us all, and may the Goodness of the Great Mercy bless it, as a fatherly Correction to us all, and instruct us by it to be in an habitual preparation for Death when he calls for us Amen

Monday 28th this day the sea began to fall but was still very high, at about 8 oclock in the morning we discerned a ship to the North of us steering westward, she saw us and observing our wrecked appearance came to see what had befallen us, she soon came along side, and spoke us she was the Francis, Captain Taylor, he being acquainted with our Captain, gave us, one spare sail which he had by him, and which was a great favor to us as we had none to fit us for—the Sail was conveyed to us in Captain Taylors small boat with 5 hands. over the high seas, — the Francis soon left us as we could not sail for want of Canvas — about 1 oclock we spoke a Brig over took, us from Dublin bound to Newyork, her name was the Triton of Newyork, her Captain was so kind as to offer us a fore top Mast but as we had one of our own, in Store we thankfully declined accepting it —

Tuesday and the Rest of this week we had exceeding unpleasant weather squally; rough sea and head wind. and frequently in apparent Danger but on Monday 4th sept the wind became fair and we had a pleasant

Cruize — —

Tuesday 5th we had a delightful
North easterly wind that carried us at the
Rate of 6 and 7 Miles in the hour which
continued with us like wise all day morn-
ing and then we had a south wind to
noon or wednesday which carried us
6 miles in the hour but the wind in
the afternoon got ahead, and continued
so like thursday Evening when it
got round to the North again and
next morning and all day on Friday
we had a Northeasterly gale that
bore us along at the Rate of eight miles
in the hour.

Saturday this 8th Septr. this
morning the wind was east South
east and is now South by east a gentle
breeze about four miles an hour
or less. I was surprized this morning
with the appearance of a number of
monstrous large fish rolling through
the water, they appeared from
100 Yards in length and very
thick with a fin in their back they
were said (by the Sailors) to be a kind
of whale, their mouths appeared to
be but small and the blew up
the water from their nostrils to a
considerable height, they were of an
Eel colour. and appeared to be
about 8 Yards thick.

This day and formerly in saw Dolfin
round the ship and large quantity
of flying fish the Dolfin are a very hand
some kind of fish from 3 till 4 feet in
length, and of a blueish color, however
they very frequently vary their colour in
the water according to their nearness
or distance from the Surface.

The flying fish appear to be from 6
to 12 Inches in length, and of a whitish
color the fins they make use for flying
appear to be near their head, they fly
a considerable piece at once and in a
straight line, and often strike on the
sails of the ship or her side when
pursued by the Dolfin who are their in
veterate enemy, nothing can be more
entertaining than to see a Dolfin pursue
a flying fish, they can see one another
at a considerable Distance, as soon as
they are discerned by the Dolfin they rise
and fly the Dolfin swims with surprising
rapidity, and now and then will jump
5 or 6 yards out of the water to ren
the flying fish. I saw one of them
pursuing a flying fish which happened to
leap a Dozen of times out of the water in
a few minutes and in a great measure over

The porpoises who frequently came round us are of different sizes from 7 feet long to 3. their mouth is not larger than our hand and they and the whales I saw to day live by sucking. the mouth of the Porpoise goes on to a point like the Sword fish perhaps Half a Yard of a protuberance from the head forward which terminates in a point.

Friday 15th Sept. 1809

Longitude 64

Last Saturday night the wind contin ued fair, and moderate from South east and South, Sabbath night fair till 5 afternoon when it got round to the south still moderate Sunday and Tuesday calm and headwind. Monday I was fishing for Dolfin with line and hook. one large one took the Bait. I hauled it out of the water but the line broke and it got off with my hook in its mouth. Tuesday morning at 6 o'clock an English ship with 18 or 20 Guns hailed us & spoke she was from St Croix. to London. Wednesday wind south west favorable. Thursday fair all day and a good breeze. carrying us on at the rate of 6 and 7 miles an hour. this morning we spoke the Brig Nelson of Wilmington from Newyork. who had been 13 days out her reckoning was 63°. the wind continued favorable night and today till 12 with a good steady breeze from the Eastward.

To Day the Captain came on over out of the Gulfstream
of the Gulfe of Florida — Florida stream which
terminates within less than 200 miles from Newyork
It is known by the excessive heat of the water which
was Blood warm while in the Gulf, and
when out of the water is about the usual degree
— Monday 18th Sept — Friday night at the hour
of 12 the wind changed against us and
continued unfortunate till monday before
day light in the morning when it changed
to the north and North East from whence
we got at the Rate of 6 and 7 miles an hour
and expect to be on sounding and on land to
morrow if this wind continue. this morning
about 10 o clock. a number of Porpoises came
round us the Captain Struck one with a Dart
and caught it fast. he let off a good quantity
of line after but the ship sailed so fast
that the Dart lost its hold, and came into
us crooked like a piece of wire, the water
was red with Blood where the porpoise
was for some time after it was Struck.
the Line went off soon after it was Struck.
the wind continued fair all this day
and all this night North by west
Tuesday this morning was spoke
the Ship Africa from Newyork to Lisbon
her Reckoning was by west longitude
he had been out 13 days. and brought
us the Disagreeable Information
that the non Intercourse Bill was
not in force, and that the English
Ambassador was drowned 3 days
before he sailed.

by his Reckoning and the appearance of the water &c fixed that we were behind our Reckoning and not so far forward as we thought we were Yesterday, the wind continued still fair North East, carrying us along at the rate of 6 or 5 miles an hour,

20th. Sept. Wednesday Morning the wind favorable but very light and continued so all day, so that we scarcely sailed more than 2 f- a 8 miles like 12 a1 night, when the wind arose freshen from the Eastward veering and increased at Day light so that we thought that we had got the Equinoctial Gales this Day Thursday, in the morning we steered but found no bottom, all this day we had a fair Breze, that carried us on at the rate of 7. 8. 9 miles an hour, this night at 8 oclock we sounded again as before but found no bottom although our line was 120 fathom,

Friday Morning wind was not quite so fair but still about north. at 8 oclock this morning we sounded again and found no bottom, we thought the water was coloured as it is usually the case for the water to change from a blueish to a greenish speckled or muddy color as we approach the land, at 11 o Clock the wind fell, and continued calm during the remainder of the day so that we scarcely sailed faster than 2 or 2½ miles an hour.

During the course of this day a great quantity of Rock weed passed by which is also keen of being near the land, this was accompanied with a quantity of Eel grass which grows along the shore in marshes, we were perceived from these circumstances the approach of land. which gladdened our anxious hearts, this Evening we sounded again but to our discouragement observed our sanguine expectations we found no bottom — we now began to investigate our Reckoning & to compare it with the Reckoning of the several ships that we had spoken, we conceived that our Reckoning is farthest for the Ship Brutus which we had spoken 10 days ago said she was in the Longitude of 63° which was interpreted contrary to the collective proof of many Ships, therefore according to her reckoning which we believe to be nearly correct. we are this day at noon in the Longitude of 70½. our true Reckoning being out a day or two since —

Saturday 23 September, this morning and all last night we had a profound calm but do now blowing up from the South East. and continued raining like a Bottle Broke through the fore noon about 9 o'clock. a Ravisfoot called the Chicago fisher flies very many like around us without twilight which it was attempted to do on the Rigging of the Ship, the joy that its appearance excited in our hearts forcibly called to mind

the soul reviving return of the Dove to Noah with the olive Branch plucked off. Her appearance was like the Inhabitants of Spirits or like gods from a Distant land. It now like the Dawn of Day to the benighted traveller, or like the heart cheering sound of Liberty to the Captive slave. He lifted up his and rejoiced the aerial army through the Azure air, over the boundless deep.

the after part of the day was Rainy and a light Breeze, fair and steady. During the course of this week we had favorable weather and many sanguine expectations and as many Vexatious Disappointments filled our anxious hearts.

on Wednesday last our Captain took very ill and had many symptoms of a malignant fever. but by a happy perspiration and a looseness the complaint which I believe has the Dysentery now carried off, and this day he was much better and on Friday appeared on Deck.

the Sabbath Day we had head winds all day. on the morning they sounded the water being elapsed and found bottom 60 fathom. we cast about all day and nothing much ahead. about 10 o'clock the Captain killed a porpoise with a Dart and got it in board. it was about 4 foot long. and 16 Inches thick the fat parts of it when Boiled produced about one gallon of oil. the lean and some of the fleshy parts of it was very tender and palatable

It is in the Intestines and head very like a pig. Its flesh part is not like fish nor fowl but as a kind peculiar to itself. It bled a great Deal when Killed. In the Evening they Drew nigh to land sounded and found it 28 fathoms. saw some Islands from aloft. Block Island and Long Island. tore ship and sailed west south west.

Monday Morning light gentle Breezes from the westward. In the morning some land fowl flew round the Ship. the wind got pretty strong from the westward and at 12 o'clock with ship. our Latitude at 12 was 40.26 North. 2 miles south of Sandy Hook the Entrance to New York. In the Evening the wind died away. after a very heavy brudge for 6 hours. at 8 o'clock we sounded and found it 23 fathoms. after burning the Ship, and steering south by West. we discovered a ship coming in a Great line to us, running before the wind. little more than a pistol shot distance in a very short time she was along side and spoke us she was from the Havanah Island of Cuba, and was bound to some American port. the wind continued in the westward till 2 o'clock in the Morning of Tuesday. when Morning at Daylight we had a very fair wind about 5 or 6 miles an hour. about ten we saw land on the North and North East side of us

and about 7 o Clock we were able to make land distinctly. and not only the land but also the trees upon the hill and dale. this was the first land I Saw distinctly or that I took to be was land since the 5th of August. to this Day 26 of September 51 days. at 8 o Clock we could see it distinctly off Deck. the Hill clad round with trees and on the level land here & there a kind of open. the tops of which appeared thick and the trees appeared straight and regularly from the top Down.

In the afternoon of the Day we had a calm and variable favorable Breeze, and in the Evening a Dead calm for an hour or two. at 12 o Clock Tuesday morning we had a fine favorable northerly Breeze which carried us along the south west Side of Long Island at the rate of 6 or 7 miles an hour, we were very anxious waiting for day that they might see us from shore. at Daylight this morning they saw the Straits of Hell Gate. and at Dawn or before. it the light house, we were called up with Sandy Hook. and at 7 or 8 took a pilot on Board. the wind was a head in the Bay and we were obliged to beat or to the Narrows. at 11 o Clock we came to an anchor. for the first time not being able to make our way into the Narrows. for want of wind.

at 8 oblock in the evening we came to the
Quarantine ground and cast Anchor. there
we lay till next morning at 8 o'clock
when we were boarded by the health office
who put us under only one Days Quaran-
tine that the passengers might have all
their Cloathes washed and that the Stew-
age might be white washed — At 12
o'clock Thursday the 28th Sept. I got my
foot once more on land and land never
more dearer to me than that Day. this Day
the Protection Captain Baibes with the
passengers lay at Quarantine and they
and we washed by the inhabitants
Island State of New York — Gennoway then
were some of our fellow-Shipmates —
at 6 o'clock in the Evening. we got on
Board again and next morning at
10 o'clock we Cleared out of the Quaran-
tine and that Day at 4 o'clock arrived
safe in the City of New York —
In new york we lodged the 30 September
Lord for Lodging but could find non suitable
Sabbath I went to hear Mr Mason preach.
and heard him in the forenoon Monday Tuesday
& Wednesday Continued in new York and
Thursday morning started for Philadelphia
arrived there on Friday morning 7 October
continued there until Monday at 4 o'clock
and then started with the Waggoner
a waggoner for Washington where we arrived
in

Arguments to excite to the search and study of the Scriptures.

Joh 5 39.

Introduction.

1) I have heard a voice from Heaven. from the Judge of quick and dead addressed to me; to you; and to all to search the bible carefully.

2 "The Scriptures." what are these? The luminaries" compare the bible to the sun; good books with planets &c "

3 "But no matter how clear the light shine if we have no Eyes"

4 "they are commanded to search the Scriptures; others cannot understand them. The laity cant understand their. Prove that they can understand them.

answer this objection why do you preach then?—

1 Prove that the laity may understand the bible. or that they may understand what is necessary by the assistance of the Holy Ghost.

1 Duty first to study the Bible given; Sect.
2 Duty and can be learned understood the bible by their learning. 1 Cor. 2: 14. Ps. 119. 18. Mat 11. 26.
3 Duty what did the Apostle Paul point out for them to understand the bible.—

1 reading = Ep 3. 4. Col 4. 16 1 Thes 5. 27. 2 Tim 3. 16.
2 Hearing = Ep 1. 17. 18. for the Dumb Jews 119. 18.
3 Hearing = Ps 16-18. 00 said of Jews by Isa 65 2.

2 Prove that it a duty to preach. not matter and how?

1 a command for preaching. Mark 16-15. 16. Mat 28. 20.
Ps. 10, 14 =
2 they are to teach the word of God, 1 Tim 6. 3. 2 Tim 2. 2.
3 to convince and Exhort. what is preaching? be earty,
4 to, ——————————

Cha 3. sect 6. 7 sect

——— Arguments to excite them duty ———

1 Is there any book more worthy to be perused than the Bible. more pleasing, more profitable.—
2 Remember it is by it that you are to be judged
3 Depend more on the Holy Spirit, and less on infallible instructors. ——————

4 There are some who blaspheme the scriptures, by their saying that they are not sufficient,
5 they cannot be understood without diligent clergy search.
6 Endeavor whether comprehension Divine of them.
7 consider Eternal life the grand matter of our concern.
and this come by the knowledge of God all grace. originate it. Light = conside the Bereans. Act 17. 10. You cant approve of Doctrines. without the knowledge of the scriptures. ——

A Brief Statement of what appears to me to be the best Sea Stores, the quantity for each adult per diem the manner and time of preparing and using them.

for Food,

oatmeal, molasses, flour, butter, eggs, Biscuit, Barley, tea, coffee, chocolate, cocoa potatoes, apples, Raisins, Lemons, oranges, Caraway peppermint Drops, mustard, butter, Ginger, Cloves Salt. 3 ways of using oatmeal for porridge or gruel when sick or for breakfast 2 for Lunch. 1 more palatable by stewing it 2 for baking into thin cakes with caraway for Dinner.

3 ways of using molasses, instead of milk in Chocolate. 2 in Lunch. 3 baking it in flour for bread & tea or coffee &c.

the white of eggs may serve in tea or coffee for milk.

3 ways of using flour. first with Raisins in a pudding boiled pudding, 2 with apples either in boiled pudding or in tarts, 3d in bread with butter. or with potatoes for tea coffee &c.

Barley, Beef, pork Beef for dining with fish, either fresh or salt as they can be got. &c.

for Drink

Spirits wine Rum Gin or Brandy. with bottled porter or Strong Beer well corked and not long bottled. Cider.

Spirits with orange lemon made into punch after Dinner. Wine when sick or Stomach sick. the others in lunch or tea as most palatable and suitable for the season of the year and temperature.

for Medicine

Cream tartar, sulphr. Saltpetre, stomach pills and bilrolic acid Loaf Sugar. and the aforesaid coolers orange lemons &c.

There Several quantities for adults for every Day and all should Begin a plan for 50 till the Days at least.

of	Oatmeal	1/2 lb.
of	flowers D.	1/2 D.
of	Butter	1/4 lb
of	Eggs	1 per day
Beef or pork	—	1/2 lb each
Barley	—	1/4 lb do

one gill of whisky & do wine every day
one bottle porter or strong Beer every day.

and the other Delicacies as little Sweet as every person thinks fit but they are very necessary and highly recommended

Skeletons of Sermons,

Sermon first.

Preached before the Christian Association.

Washington, Nov. 1st 1810.

Isaiah 57th 14th in connexion with Isaiah 62nd 10th "Cast up, Cast up the high way, take up the stumbling block out of the way of my people. — Go through, Go through the Gates prepare ye the way of the people: cast up, cast up the high way; Gather out the stones; lift up a standard for the People" ----------

Introduction.

1 Animadvert on the various designs, and strange tendency of the scripture prophecy upon the mind —

2 The design of the prediction under consideration. —

3 To what does it refer predicating Is. 57. 14-62. 10 chiefly upon

4 Shew that the State of the Jews and the providences of God towards them, as that people both in past & future ages refers immediately & regards with the present State of the Church and the providence of God towards it, and will the future providence of God towards them, as a distinct people

5. Query, why during the days of tribulation but Church can find and determine and some of whom yet by daily should any attempt Reformation? Ans: because a Revival is promised previous to the end of the world Is. 62-5-6. Daniel "many shall run to & fro and knowledge shall be increased" Is. 62-8-9.

6 The success of these labours confirmed,

7 Their Character described Is. 57-13. —

8 This work is begun. There are a company of two armies, and the Lord at the head of each of them the first described Is. 63-1—6. — This commencement of their design & progress,

The other army, Is 59-19, 66-19- their commencement design and progress. —

9 Reformation within the Church Commenced,

Its design and progress, — and success —

10 The attempt made in this place against it.

These things premised proceed to shew

discuss the subject. and for Order's sake we propose to consider first,

1 The duties inculcated under the figures here used for our consideration.

2, Shew that the performance of these duties has been attempted under the auspices of the Soc-

3 Operate some feigned and plausible objections that Ignorance and wilful opposition may have made.

Head first. Illustrated—

Article 1st — Go thoroughfare, Go thoroughfare the Gates; i.e. Court of Babylon.

Art. 2d. Prepare the way. Cast up, cast up prepare the way — prepare ye the way of my people, take up the stumbling block out of the way of my people. cast up, cast up the high way gather out the stones. —

Art 3d. Lift up a standard for the people—

observe. Elucidation of 18th particular.
Part 1st

1st. This figure will be easily understood when we consider the situation of the persons addressed. They are in the midst of Babylon
They were in the captivity
It was necessary that they should conquer hunger or they could come to Zion. So that as Separation from Babylon is the first duty inculcated in the natural order of the text—
2 Cor 7-14. Revel. 18-4. ——— 7 ———
2 Babylon how understood in this place. ——
3 The indispensable necessity of removing from it illustrated from two Reasons— connected
1st. From our duty, compliance with God's
2 From the glorious views in the work of Reformation

Part 2d. —

That 1st various figures are employed to illustrate the preparation of the way here alluded to — various things have always been necessary to prepare the way for a Grand permanent Reformation. Previous to the establishment of the Christian Religion a messenger was sent to say "Prepare ye the way of the Lord, make straight in the desert a high way for our God; every valley shall be exalted and every mountain and hill shall be made low and the crooked shall be made straight and the rough places plain."
2 The first figure employed in this context to denote the preparation of the way here intended is "cast ye up. Cast ye up" a manner of speech
Cast up. cast up the high way.

3 Illustrate the things were pointed out the defende meaning
The defende import of the sentence is "disincumbered
the Scriptures from the traditions of men; and exhi
bit them in their simple and perspicuous manner
as they are the only established light upon Baby to li
Zion, or from this world to heaven. ---------
It is called this High way. Isaiah 35. 8th v. that "the wayfa
faring men, though fools, should not err therein."
There have been other ways found out by men, but none
of them were broad enough to hold every traveller to
Zion. They were by nature appropriated to others
but not like the King's High road that passed every
man who was a lawful well behaved subject to pass
and repass unmolested. ----------

4 But the persons who should be instrumental in Reform
-ation are commanded to inspect the established road
& exhort the people to it to stand and cry Jer. 6. 16
Thus saith the Lord stand ye in the ways and see,
and ask for the old paths, where is the good way,
and walk therein and ye shall find rest for your
souls" &c. It is only by walking in this way that
we can obtain the [illegible] and what is the end of all this? is it not the perf
-ection of truth is the only established law a way, for
Christians whether in an individual a church capacity,
to walk to heaven in? John 5. 39. and the testimony
Psalm 119. 105. It is compl. & sufficient for every
purpose and for every work. 2 Tim. 3. 17. 18. Like unto
Psalm 19. 7. 8. 9. In compliance with these injunctions
the apostle commands the Christians, and the preach
-ers of the Gospel. to hold fast the form of sound words
which ye have heard of me. The early churches had
great danger at first to hold fast the substance, but
none of them the form. And yet Paul com
-mands Tim. to hold fast the form and also to commit
these things to faithful men who should be able to
teach others also. and he declares if any man teach
otherwise. and consent not to wholesome words,
even the words of our Lord J.C. and to the Doctrine which
is according to godliness. He is proud &c.
every sect has been strenuously contending for
their own opinions. but now when for the first
time divided both sects in the form which is called

5 The next sequel to reformation made use of for
restoring it in the primary purpose of the
Lord's use the stumbling block out of the way
of my people" ----------

* The high way is a way of certainty, of permanency, and
of safety.

1 Illustrate the figure in compliance with the phrase "pick out the Stones"
2 This stumbling block, these stones in the way to understand take "whatever causes G. to be perplexed, stumble in their way to Zion ward — whatever prevents them from receiving the word of G. in all things, whatever prevents them from walking in all the commandments & ordinances of the dispensation under which we live. —
What is this? human opinions and inventions of men.
3 Shew how this is. ——————————————

Particulars

1 Explain the figure. Is 62. 12. Zech 9. 16.
The Standard, is the testimony of Jesus Christ, and the testimony of Jesus is the spirit of prophecy" Rev 19. 10
2 Other testimonies have been selected up for this purpose. ——————
3 The standard has been lifted up, which narrowed the Gate of Zion & that only — from end of a certain height and breadth and how many admission — there was none of them that would reject when G. had not rejected they would not admit all whom God had admitted. They are all deputies, —
The Apostle Paul, the Angel Gabriel is human, any could not be add neither to their own precepts.
The Standard is a revision or infallible one, —
It keeps the door of admission into the Church as wide as the gates of Zion began, ——————

N.B: The proper study of this evening upon these Vs. is to first explain the import of taking up the Stumbling Block — Gather out the stones and to amend last year's Lesson & Lesson a stand and —

Head 2d —

Shew that we have attempted to perform these duties.

Particulars —

1 We have endeavoured to remove the stumbling block of mistaking the private opinions of men, or tenets of Communion together out the stones,
2 We have endeavoured to remove stones of human invention from the stumbling block,
3 We have prayed both aloud & secretly, and maintained that it is perfect infallible our assistance.
4 We have lifted up our standard and bore testimony that the Testament is as perfect & complete that of Jesus worship Jehovah and God of the Universe Church and as perfect & take forth from the Church and Doctrine of the Apostles agreeable with old & New

by heart of David to lift it up, and stand for the
keeper of the Gates of admission into the Church as wide
as the gates of Heaven. ——— ———

In the 3d place we proceed to answer obviate
Objections that may have been made through
Ignorance, and wilful opposition. ———
His objects;
1 That the principle and plan adopted have a
tendency to renew divisions and determine a new party.
——— This objection obviates, ———
1 By appeal to the day of Pentecost and the Church
2 Nature of the efforts & labors of the former & present
3 Christ in his case, & in ours, if our motives misunderstood
& effect any opposition the Church cannot be attached
to us.
4 Our proceedings hitherto, have been testimony both
sincerity of our professions, & alienated friends.
5 If the Church refuse to give up what they only
Christian practices, ungenerous, and dishonorable
separate from them becomes indispensably necessary
for in their power lies by their own principles by
forcing us into a party, but does it then become
new party. Just as the same as that the primitive
Christians became a new party, a fact very often spoken
against. Acts of Acts Chap. 25-49.
6 If stating the new testament for our only rule be a
party principle then are we a party.
7 If to make it the only rule be a party principle then
are we a party.
8 If to open the door of communion as wide as the
gate of Heaven be a party principle then are we
a party. But as the same ground and in the same
sense as the primitive Church. ——— and if such
a party as above described does not exist, we should
be happy to be such a party. such as would receive
the whole household of faith upon original & other
scriptural principles. If however our brethren still
persist to criminally unjustly & will party spirit
and misrepresentation we must impute it to their
wilful opposition. = = = = = = = = = = = = = =
2 That if tends to degrade the ministerial character.
This like the former is an imputation thrown upon
every page of express declarations. & adds Rev 5th
does such a proposal tend to degrade the
ministerial Character? &c. we know not how
to exalt the ministerial Character.

2 What! will the acknowledgement of only such things as are scripturally qualified degrade the Ministerial Character, what! will the admission of such Doctrines only as are expressly revealed there in close to your own conceptions. then sure the blame must lie in the scriptures and not mine. that we presume will not allow. Down idol shepherd, dumb dogs, blind guides & unfaithful watchmen to contempt we allow.

3 No also to of nothing to be admitted but what is expressly found in the bible. many things that are deemed precious and important truths, must be excluded. but men will say to say they what is expressly revealed will be error. therefore unless they produce relevant proofs to condemn our conduct as incompatible with our principles we must consider them ignorant of the strength and malicious. But such proofs we humbly presume they cannot exhibit. and we are determined through grace they never shall.

Obj 3. That the plan leads to open door to Corruption in discipline. - This charge is confidently exhibited in opposition from our declaration. Prop. 1-8. 12. - The sum of all this is, that there is but one class of Christians which according to the word can be considered as Christians. & upon this ought to be received & retained in the churches communion - but if we have mistaken the character & trouble obliged how brethren to correct our mistake. adopt or should humbly presume, that such was not the intention of Discipline would be answered any other mean that we endeavor to accomplish the responsibility of the Law. for how shall to the Law. or gather to the Law & ordinances. and to ground upon if they that the Scriptures are not rule in but with the Lord, and if whoever judgeth the Law. is not a doer of the Law but a Judge -

Obj. 4 to make a nominal profession of the Bible a satisfactory test of truth. and attribute all the fore mentioned evils to the laxity of Discipline. - what told them there were any intentions? surely we have declared the very contrary.

See appendix pag. 116, why then do our brethren impute such things to us in the open face of our express declarations to the very contrary, as they have evidently done in every item of their false representation. Is such conduct consistent with truth, virtue or charity. Yet all their things have the sanction of Pedobaptist laid to our charge. In ordering these matters we must judge as Priests, we must in matters of public profession, not practice for ourselves we defy them and all men to make good a single objection. Having briefly answered these to prevent a few other popular objections, a little populous clamour excited against us by designing men and as the following.

5. That your principle excludes infant Baptism.
1 We deny not but exclude infant Baptism in the name of the Lord, as indispensably incumbent on Christians, because the Lord has no where expressly enjoined it. if any thing can be produced as christian expressly declared in the sacred scriptures, we should be glad to see it. untill then to claim, as Spirit it highly sacrilegious to make it a term of Communion. for to do this is to make it a term of salvation. it is as much to say except ye be baptized. You should or You cannot be saved.
2 they virtually deny this when they make it a term of communion. You are excluded from the Church below; consequently from the Church above. they have no right to heaven above. unless they can shew us that being excluded from the Church below. not withstanding they have a right to eternal salvation admission into heaven. we must exclude they make it a term of Salvation. we must at least as the judaizing teachers did their Gentile Circumcision in the room of what we both deny Baptism to be.

Yet while we oppose the principles of the Apostles did that of Circumcision we do not pass from condemning the practice in existing circumstances. when not held in this important point of view as a positive law in the new dispensation from condemning the practice of the Jewish Brethren in Circumcision only, when

comply with the Ancient Custom of our Brethren, as far as the Apostle Paul did who circumcised Timothy with his own hand; -

3 While we declare that neither Pedobaptism nor Infant Baptism are to be found in the Word of God, we would consider ourselves unjustly impeached if charged with teaching or practicing Baptism not to be given to Children, as the Apostle enjoined himself. Acts 21-21. and with him would treat some passages, to convince our brethren that those things whereof they were informed were nothing.

4 Lastly all that has been said; - from the whole we conclude that it ought to be a matter of Forbearance, as it is evident Circumcision was in the former days Church. By no means considering it a matter of mere offence - We can never by a light hand to mistake the will of God. We look at both Testaments now in nearly the same point of view in which they have looked upon Circumcision, and consider the case if not altogether yet nearly parallel, so far as, that we must either forbear or reject, as a part of God's dear Children, without the special warrant, of not an express violation of his divine command; "Herein that is exactly in the first Covenant we are to receive as Christ has also received us to the Glory of God.

6 It looks unscriptural and offends against Church Government.

1 We believe that the Church of Christ is completely independent of all Government beneath that of her glorious Head; responsibly declared in the Rules and Ordinances of his own appointment.

2 And that the rules and canons of Synods Elders and Deacons, -

3 Each Church has a Government which is strictly limited to the matters subject yet not independent of each other, but that they stand in a brotherly Relation towards other -

4 But as little as Brethren can shew that the Church at Corinth, Antioch & Rome were governed by their rules, in connection with one another, we must say that such a confounding is in Scripture, and still less will they can shew that they managed

thereafter by vote &c. in Lapsus & inferna Curia,
are consider such Conduct as a Crime in those who
Rights of Conscience and the Liberties of Christians, to
are therefor "Deceptual Priests Thieves
7 That if Opinions & Doctrine for lay preaching,
1 Sa Res. 12. . ministers should be duly elected & pious
Learned & qualified; - does this imply that those
advocates for lay preaching, - are lay preachers the
only persons duly called & completely qualified?, if they
be let us hear & remember them
2 But what do we understand by lay preachers,
It seems that if lay preacher is completely qualified
as Butler would not like them - - - - - - - -
3 The clergy are the opposite both Learned, but
their terms in Scripture are used in opposition
to almost Gods people, have there been ever,
we can find no difference, we would be obliged
by some person of equitable Research of the two terms
to point out the said difference the difference between
Learned and Clerical preacher - - - - - - - -
Obj 8 That our principles exclude Women from
Communion, &c. if women. is not disciple
Believ Church Members pro communicants, members
of that one body, which are all partakers
of that one bread - Acts 9-36, women are
called disciples, Believ Acts 16-1, Church
members Rom 16-1 - 5 with Acts 1st Commencement Acts 1-14 - 15 - 14 &c =
2 the account of the Church at Jerusalem in the
first 6 Chapt Acts. = There is not the least
term for the above evil recited in Butler
compound meetings with inferring, or wilfully
must account all reason that we can have
every such information upon any
subject to the terms in which they have
pleaded & demand it be found in the same
manner,
Obj 9 That it clearly nulls the Practice
Salutt. = for precedent in these cases.

Sermon 2d

Ecclesiast. 12th 13th 14th Let us hear the conclusion of the whole matter. Fear God and keep his commandments, for this is the whole duty of man. For God shall bring every work into Judgment with every secret thing whether it be good or whether it be evil. - - -

Introduction

1 "The sluggard hides his hand in his bosom. Wherein is the man who learns caution from the misfortunes of others."

2 Solomon declares to us that all is vanity and vexation of Spirit; and yet we will not take Solomons word for it. -

One man labors to be rich and will not take Solomons word; "that he that loveth Silver shall not be satisfied with silver" = Ecc 5-11. when God's own son declares it. another man toils & hoards - although Solomon assures, the that encreaseth knowledge. Ecc 12-11- that further my Son, be admonished, of making many books there is no end, of much study is a weariness of the flesh.

1 Solomon commences this book with a very important enquiry, namely, what is that good for the sons of men which they should do under the heaven all the days of their life - (Ecc 2-3.) In other words what must a man do to make himself as happy on earth as his state will admit. - Solomon pursues the process of his enquiry on this important subject which I am attending to would prevent us many a perplexing thought, and convey a better Reflection. "The first two chapters of the book are principally employed to teach us where happiness cannot be found;" "the other to where it may be found."

2d = The things in which happiness cannot be found. 1st In all human wisdom, as Solomon repeatedly declares - Chap 1-18. In much wisdom is much grief &c

2d happiness cannot be found in Mirth. Chap 2d, I said of laughter it is mad, and of mirth what doest it? happiness cannot

3d be found in the objects that please the eye = after all his elegancies = he declares "that the eye is not satisfied with seeing"

4 Nor in the objects that are agreeable

thy ear — he declares "the ear is not satisfied with hearing"

5 It is not to be found in great possessions for he declares "he that loveth silver shall not be satisfied with silver: nor he that loveth abundance with increase." When Goods encrease &c

6 It cannot be found in voluptuousness for he declares Chap 6:6 all the labor of man is for his mouth, and yet the appetite is not filled; &c

Of all he says = what can the man do that cometh after the King = even that which hath already been done.

From all his experience he concludes = that to fear God and keep his commandments is the whole of man. It is his whole Interest, morally, moral and happiness.

This is the conclusion of the whole matter, this is the one worthy important query. = What is that good for the sons of men which they should do, all the days of their life?

The word duty may include = for it is.

1 his Interest, Ps. 19, 11th 1 Cor 15-58. 1 Jn 5-2,
2 his business, or his duty =
3 his happiness, - Jam 1-25. Ps 106, 3. Rev 22-14.
Psalm 15-2. Ecc 8-12,

And what is a mans true Interest. business. and happiness, viz.

1 To fear God, ---
2 To keep his commandments ---

Art: 1st To fear God. I shall here consider these expressions as have the same meaning of all religion. ---

1 The fear of God is the root of all religion. Prov. 1-7, Job 28-28. Ps 111-10

2 The fear of God, is the only infallible source of honesty, of conscientious integrity, and consequently stability = Prov. 16-6, Prov 16-27, which chiefly consists in including = Prov. Rev 3-3 14 Thou = fear of God before thine eyes - by this fear of God we understand, the reverence of his majesty, a dependence on his authority, and a dread of his power. ---

Art. 2d. To keep Gods commandments. And what are these? To love the Lord our God with all our heart, and our neighbour as ourselves, and Deu 3-23 to keep his commandment that we should believe on the name of his son Jesus C. and love one another as he gave us commandment. And he that keepeth his commandments dwelleth in him and he in him: and hereby we know that he abideth in us by the Spirit which he hath given us.

We fear love and do God must be taught by his commandments. because in them God revealed his purity holiness justice and truth. &c.

This conclusion is illustrated by Eccl 12-13. This is good for a man to do all the days of his life under the Sun.

Article 3d. Here is a powerful inducement held out to urge us to comply with this commandment "for God &c." In other inducement we see of what a mighty consequence true religion God shall bring every work into judgment. Here 1st. Our all our lives is devoted to a judgment to come, in which every man shall stand will be finally and finally determined —

2d God himself will be the Judge, God man will judge but only because he has a right to judge: but because he is filled fast.

3 Every work as well as every man will then be brought into judgment, Eccl 12 deeds done in the body shall be disclosed.

4 The great thing to be then ascertained of every work is whether it be conformable to the divine will, or a violation of it. —

Practical Observations —

1st Learn from this to desist from doing any thing from temporal things — — — — — —

2d Let us attend to religion in the whole matter. Required much labor, and much time to work the experiment.

3d Suggest a direction how we may learn to fear God — — — — — —

Sermon on Hebrews 8th 8th 13th

Introduction—

The sovereignty of God is eminently manifested in all his Dealings with his people From the moment when Adam became Conscious of Existence until the present hour God's dealings with his people have been in the way of Covenant. He made a Covenant with Adam on the Day when he was Created. He declared a Covenant to Noah after the Flood. He declared a Covenant to Abraham after the Flood. He made two Covenants with the Jews relating to two distinct things. He confirmed a Covenant with the Descendants of Abraham when they were constituted into a Nation. When they broke that Covenant he declared a new Covenant. Which is confirmed and established to all Believers through the Seed of Abraham. which is now to vanish away & be superseded & made to give place to another

That we may be enabled to understand the nature of the Covenant in which we as Believers are interested and to distinguish it from the other Covenants, a few Remarks on the other Covenants which we have mentioned shall be made expressly for the purpose of illustrating that which by way of pre-eminence is called the New Covenant.—

In this we must premise a compliment Revelation of all those Establishments which have been determined Covenants, we can have no true insight or adequate knowledge of the Scriptures of truth. In this important part of Knowledge the Scriptures appear as a mystery from the Genesis to the Revelations the grand Change that runs from the first of Gen and to the end of the Revelations and binds together the whole Scripture, History, Doctrine and prophecy and the first thing we are to do for this purpose is to ascertain correct ideas of the meaning of the term Covenant.—

The term Covenant signifies as derived from the two Greek Languages, an Establishment, a disposition a Compact or Testament.— The first time the word Covenant is used in the Bible is Gen 6. 18. and 9th

And I behold I establish my Covenant with you, and
your seed after you. Gen. 17. 7. = This Covenant is
said to denote an establishment independant of the
will, or proposal of the Creature.

1st Definition of a Covenant,

The original word translated Covenant, signifies a
Disposition, Establishment, bargain or testimony.
Smith's most general scriptural meaning of the word
an Establishment or Constitution: and in those pas-
sages of Scripture where we have the phrase I will
establish my Covenant it might with as much propriety
be translated I will establish my establishment,
or I will constitute my own constitution, because the
very same word in the beginning of the sentence translated
establish, is in the other part of the same sentence
translated Covenant. Aldi n. diaphoren or diabrocopai
were we then to give a definition of the Covenants or
establishments spoken of in the bible it would be
this "A Covenant is an expression of the Divine will
respecting his Creatures" It is the Charter of the Creatures'
privileges, and the foundation of all their hopes.
The propriety of this definition will appear from
subsequent considerations. =

Observe 1

1 All the Covenants spoken of in the scriptures, between
God and his Creatures originate in and from God as
independant of the will or proposal of the Creature.
There is no instance recorded in the bible where God and
his Creatures met stipulating & negotiating on both
sides untill they came to an agreement, and then
confirming and ratifying the Contract, bargain or
Covenant. Who dare deny unto him what does them?
But that when we say concerning a common definition
of a covenant that it is an agreement between
two or more parties on different terms, we do not mean
any of God's covenants with his Creatures, but Covenants
or agreements among men. All the dealings of God
are sovereign with his Creatures. He speaketh and it is
done; he declares his will and it becomes immediately
The only knowledge we can have of our duty, must
be derived from the Revelation of his divine will.
and any thing that God has revealed for us to know
and do proceeds from his own mind and is established
by himself. = So soon as this rule is established &
revealed it then stands in an established & com-
manded relation to God. - - - - - - - - - - - - - - - -

Hence we may learn, that God's Establishments or
Covenants are all sovereign proceeding from himself,
or independant of the will of his Creatures, He doth

whatsoever Flesh hath life in the Ayres of Heaven and amongst the Inhabitants of the Earth & the Fowls dance and in forth all her pleasures.

Observe 2dly

Whatever priviledges we enjoy are in consequence of God's Covenants, & the Church of Gods Priviledges; & Heaven, Sabbath, & Government, for any Disobedience, if God cause God hath offered to them heaven as a Reward, & Hell as punishment, according as they behaved God hath given him and not because we asked or wished for.

Obser 3.

Whatever Happiness we possess or found in God Covenants Grants assurances and promises ——

But let us proceed to consider some of these Covenants with it by any Divine them, we only can have just and correct Ideas respecting them. ——

1 God's Covenant with Adam in his Primitive State. Gen 2-15—17th

And the Lord God took the man, and put him into the Garden of Eden to dress it and keep it, and the Lord God commanded the man saying of every tree of the Garden thou mayest freely eat. But of the tree of the knowledge of Good and Evil thou shalt not eat of it; for in the Day that thou eatest thereof thou shalt surely die ——

Sermon 1st On the Covenants —

Gen. 2-15—17 th verses — explained ——

Introduction.

1 When the earth is to be sanctified, and the ocean to be poured on its appointed bed, why the firmament is to be expanded and stars to be lighted up, God says "let them be" and they are created. But when man is to be made the Creating power pauses to make a solemn pause & steps within himself to frame a model by which to make this exquisite piece of workmanship. and so it is he says "Let us make man in our image after our likeness" and let him have dominion over the fish of the sea, and over the fowls of the air and over the beasts of the earth

2 O Son of Adam come with me into the blessed domain of Eden and let us look at our Common parent, in his primitive Glory, as he came from the hand of his Creator: Let us accompany him through the walks of paradise, until the Day of his expulsion from the blest abode; Then let us come down & standing beneath with practical instructions

3 Behold the serpent and they approximately as he came from God; — Let him stand only while we moralize

innocency, integrity dignity and Glory. the next moment
after the Lord G. had said "let us make Man". —
When he stands in the presence of his Creator, conscious
of existence, conscious of complete felicity — notwith-
standing uneasiness of mind, no pain, no sickness, as yet
he was form'd pure and Clean, quite free from ignorance
of guilt, unconscious of pollution, unacquainted with
contamination he stands excelling in existence, being
big in entire felicity. Unstain'd innocency
unblemished integrity untarnished dignity, unspotted
Glory, raiseth him to a peer for angels, places him in
mental excellency a little inferior, and in But as
also to stand he is a little lower. But as to source
of pleasure, dare we mention it as our opinion he
was their superior. He as well as they could hold
intimate communion with G. D. and stand in
his presence without a mediator, But besides pleasures
drawn from the same source of angels he draws
pleasure from sources beyond the limits of angelic nature
he was possessed of many avenues of pleasure by
which he could draw satisfaction from many
objects, as his eye — his ear. his taste. his smell. his
= hand were many avenues of pleasure ------

Thus was Adam brought into existence:
It was his very moral nature to love God, and his
neighbour, he was made in the image and likeness
or in the likest image of God.
The image consisted in 3 things =
1st In his nature and Constitution, particularly
in the soul "which is the breath of the Almighty", the
Spirit of man is the Candle of the Lord" the Soul of
man is endued with those powers of understand-
-ing, will, and active powers as the brightest image
of God in the whole Creation.
2d In his place and authority" and by
him have dominion over the Creatures. he
appears as a Gods representative on earth. the
Creatures are not capable of serving loving and fear-
ing God but they are capable of loving serving and fear-
ing man".
3 In his purity and Rectitude, Gods
Image consists in knowledge righteousness and
holiness. Eph 4 — 24 And that ye put on
the new man which after God is created in
Righteousness and true holiness.

Col 3. 10 ~~A~~ renewal knowledge in the new man renewed in knowledge after the image of him that created him. He was upright. Eccl 7. 29. God made man upright but they sought out many inventions.

2 He was put into the Garden of Eden, to dress and keep it &c

3 Of all their perfections of nature and felicities of those in the said estate.....

~~proceed to consider~~ the tenure by God of these things which leads us to consider the Covenant or Establishment made with Adam after his Lapse in a less primitive state.

1 The tenure of it stated while he refrained from eating the forbidden fruit

2 The seals or signs of it were two the tree of knowledge and the tree of life.

3 The penalty was Death.....

~~Abrogate~~ the Covenant; and as all Gods covenants are without repentance so this remains; = = = = =

Sermon 2d. on Noahs Covenant

1 Covenant in Hebrew sig. Berith sig. choosing or friendly parting; as people generally parted friendly from settled establishments

2 In Greek Diadoxen, or testament, as its blessings are freely dispensed tres. = both words may in general and in always in scripture seem be understood as Establishment. (Brown)

3 God made a Covenant of safety with Noah and with all living Creatures, = of this the Rainbow was the seal see Gen 8. = 21. 22d. & 9-17. & 33 20 25.

4 A Covenant of property & peculiarity with Abraham, impalling 2 things

1 That his seed should be very numerous,

2 That they should possess the land of Canaan, this was confirmed to Isaac and Jacob, and Circumcision was the seal Gen 13. 15. 16 17 17 4—13.

5 The Levitical Covenant was no more than the Development of that. Circumcision was the seal of this Covenant.

6 God made a covenant with Phinehas respecting the high priesthood

this Covenant secured the high priest hood mostly both do
house of Phinehas like Melchisedec. Num 25 12, 13.
God also made a Covenant of Royalty with David
seeing that the Government of Israel should be
in his family like Melchisedec = 2 Sam 17. P. 89.
These Covenants were typical of Good things to
come. = Now we come to consider that Great
Covenant the New Covenant under which we live.
which is clearly developed in the 8th Chap. of
the Hebrews =

Verses 8, 9, 10, 11, 12, 13.

This Covenant of Redemption is

1 The fruit of the sovereign Love and good will of God.
John 3:16: Col 1. 19.
2 It is sure, Is 55. 3
3 It is everlasting. Is 61. 8.
4 It is Absolute Is 32 38. 40.
5 It is filled with all spiritual blessings in Christ,
Christ. Eph 1. 3. Heb 15. 39. Heb 6 &
6 It is called New heb 8. 6. 8 — Not that
it differed in substance from the old = but even
of it new dispensation free from types and
Ceremonies, = all men saved in the same manner.

The blessed proposals in the new Cov: are

1. I will put my laws into their mind, and write
them in their heart.
2. I will be to them a God, and they shall be
to me a people.
3 They shall all know me from the least to the
Greatest.
4. I will be merciful to their unrighteousness
and their sins and iniquities will I remember
no more. = = =

Reflections on each head = = = = =

Of this subject.

Method of discoursing upon the whole

1 Introduce from the Context with the term New Covenant.

2 Explain the terms. Covenant.

3 Then upon the reference first observe that God from the beginning has proceeded to deal with Man by way of Covenant; enumerating and explaining the various Covenants

4 Mark the difference betwixt this and the former spoken of Jer. 31-31, why this called New viz a new covenant, & the New Covenant;

1 because the former dispensation, under which the Church was during its Minority may now be done away, and superseded this Gal. 3 &c.

2 by way of eminence and propriety as exhibiting & exhibiting the substance and simplicity of what was intended from the beginning for restoration and redemption of fallen Man, and this alone, and in this respect may be called, the Covenant of Redemption. & Restoration.

5 Enumerate the Contents which it contains. N.B. the whole of the salvation designed and intended for men in the life, work, way and of Jesus the first instance immediately, and applied all this as mediatory & future finally.

6 Consider the Covenantees. as who and what they were as the objects of the Covenant

1 Such as were ignorant of the law and did not believe it.

2 Such as were [illegible] worshipers of the divine and true God.

3 Such as were ignorant of God's character

4 Such as were under the sentence of condemnation having all their sins on their head.

7 Consider, who and what they are spoken of?
For the subject of it — who, the house of Israel. including
under which they were created
1 Such as knew the laws written in their hearts.
2 Such as are of the people of God.
3 Such as immediately know God
4 Such as have their sins forgiven —
They are the seed of Abraham the true Israel of God.

8 Next we may observe that it is unlimited with
— respect both objects of it. as to any class & description of characters
9 It is absolutely unconditional, as it respects
— the subjects and therefore cannot fail or be broken.
10 And whatsoever things are promised in it are accomplished they
— must surely be saved.

Upon the whole we observe —
— 1 That it is a covenant of promise or bequeathment and so is properly called a Testament. It is not a Covt. of Demands, it is not a requiring but a giving Covt.
— 2 It is every way suited to our need as sinful & perishing sinners,
— 3 That being unlimited it is declared for the whole world to the Gospel comes.
— 4 That being unconditional to the subjects, may that have embraced it & so have hope need be discouraged for it gives grace & more grace
— 5 That Christ being the Mediator and surety of it, it is only to be enjoyed in and through him.

— Hence it is the hope set before us in Christ, in whom all the promises are Yea and Amen. & who of God is made unto us (wisdom & righteousness & sanctification & redemption) all that is contained in it. Behold I have given him for a Covt. of the people. Christ is

To flee to and embrace Christ for the whole of the salvation & entire mercy and without us — whosoever will let him come.

2 This is a better Covenant = for the following reasons

1 { 1 The Sinai Covenant was a typical dispensation of the Divine Glory in the erection and consecration of nation into a typical relation to himself
2 The Evangelical or new Covenant is real and substantial dispensation. Col 2-17, Heb 9. 24-26. 1 Jn 1.17. 8.-36

2 { 1 The first was a servile dispensation Gending to bondage. ~~Joh 1-17. 8-36~~, G4. 24-5-1,
2 The second was a filial Dispensation ingendering Liberty - Heb 12-18.

3 { 1 The first the ~~mere~~ministration of ~~nation~~ Death and damnation. 2 Cr 3- 6 ~~7~~ 8 ~~9~~
2 The second the ministration of the Spirit, and of Righteousness.

4 The New is superior to the Old in respect of its permanency. Heb 8. 6 ~~7~~ 13 ~~9~~ Decalogue,

5 In respect of its Mediation and Sanctity, Heb 7-22 8. 6. 9. 15.

6 In respect of its duration. Is 55 - 3. .....

7 In respect of its

Sermon 4

John 5. 39. Search the Scriptures for in them ye think ye have eternal life and they are they which testify of me.

Introduction.

1 All that is necessary for our first comfort & future is found in
2 How are we to judge of sermons & Doctrines of preachers of Christians but by the word of God = therefore we must search it.
3 Consider the Means, Act 17. 11
4 Consider the exhortations to this duty Deut 11-18-20. 17. 18. 19. Josh 1. 8.
5 There is no superstition in the Scriptures of their darkness and obscurity but search them & know them

Method:

1 Consider how we are to search the Scriptures, so as to find eternal life by them, = = = = = = =
2 Consider how the scriptures testify of Christ.
3 The import of the testimony, they give. = = = =
4 Press the duty from arguments drawn from the words "Eternal life." = = = = = = =

Head first. Analysis.

1 The first requisite is "sincerity." = = Deut 29. 13. 14.
2 The second requisite is "diligence" = Prov. 2. 3-5.
James 1. 5. Matt. 6. 33. 13. 14.
3 Humility is the third requisite, = And now O. Father & John. The publican. The pharisee. Matt. 5. 3.
4 The Prayer is the 4th requisite = Pray for the spirit James 1. 5. Mark 6. 14.

Head 2d

1 They testify of him by prophecy = In Old testament.
2 They testify him by types = In Moses = Old testament.
3 They testify by Ceremonies, in Old testament.

Head 3

1 The testify of his person. 2 of his offices, 3 of his power & of his love = = = = = = = = =

Head 4. = Draw arguments to excite.

Practical application.

1 Tis vain to say you cannot understand them.
2 What part of them ought you most to study.
3 Consider the promises of the Spirit.
4 You cannot be understood without diligent close search
5 Consider the treasure to be found = search - & rejoice

Sermon 5.

1 Tim. 1.15 "This is a faithful saying and worthy of all acceptation. that Christ Jesus came into the world to save sinners of whom I am the Chief." =

Introduction.

Method.

1 Consider how this is a faithful saying and worthy of all acceptation.

2 Christ came into the world to save sinners. the Chief.

Arguments to excite to the study or search of the holy scriptures.

1 Then Is there any book whose author is perfect = Is there any book that can be perused with more profit, Is there any book that can be perused with more pleasure

2 Consider you are to be judged by it, do you wish to know how the judgment will go with you at the great day of account. the bible or fallible instructors; =

3 Depend more on the holy spirit, and less on fallible instructors; =

4 Remember it is to make you perfect, that it is given to you. —

5 Tell your kind Lord you should disgrace the author of it; by saying it is not sufficient for the purposes for which it is given.

6 Remember the pouring guests; = = = = ;

Consider on Joh 5-19

1 The Judge in person =
2 The marriage of Israel,
3 The temples = - = = = =

Notes on 1 Tim 1. 8 = = = = = =

4 The Law is good if a man use it lawfully"

1 Consider the law in all its extent in scripture
1 Signifies the whole of Divine Revelation Ps 1-2 19 &c
2 The law of God in its largest sense as the Rule or
prescribed course of life for his Creatures - therefore
winds, storms, sun moon stars, mountains &c are
fulfilling his law when they answer the end - and transgress
it when they do not fulfill it. this is what is often
call the Law of nature =
3 the Law in a strict sense is contradistinguished
from the Gospel, = it annuals an entire the Law
of works
N. B we can only see the law good when taught it
by the spirit,
4 the Law is used unlawfully when we put
justification by it-2 when we think that its upon
punishment by Christ releases Believers from
any obligation to it as a Rule
5 It is lawfully used as a means of sanctification
of us 2 as a Glass to behold the glory of God
3 as a pattern to regulate our conversation by
and consult. 4 as a test to judge of the exercise
of grace,

Directions for understanding different
languages of scripture.

1 Endeavor to have comprehensive views of scripture. this
is what is called the "analogy of faith." Like a
master key it opens many doors; whose minds
differs - - -

2

Sermon Rivel 3.20 - Behold I stand at the door & knock if any man hear my voice and open the door I will come in and sup with him and he with me.

Introduction.

1 Great, manifold, and diverse are the invitations Exhortations and encouragements in the word of God wch are set to perswade sinners to accept the Lord for eternal life. Isa 55-1-6. 1-18. 55-1-3. 6.7. Isa 63-1. Matt. 11. 28. 29. 1 Jon 1.15. Rev 22-17. 3 20.

2 Indeed the name of Jesus Christ contains hope.

3 But these things are only acceptable to such as feell their need of him. =

4 Observe the figure of speech and to excite attention. Come!!! Hear!!! Seek!!! Behold!!! consider the import of the terms. Behold. =!!! Exclamation of wonder!!! =

5 Consider the speaker =. 1 Who he!!? Isa 63-1. Song 5.2. (Rev 3 4-5.6 = 2 who with object Rev 3-4, 5 6. 3 the speaker. I stand at the door.

Method. =

In this verse there are 3 things.

1 The position and exercise of the speaker. "Behold I stand at the door & knock.

2 The supposition and premised condition or the enjoyment of a great and special privilege. "If any man hear my voice. and open the door

3 The proposal of communion upon the supposed condition. "I will come in and sup with him &c.

Head first.

1 It contains an assertion of the real presence of the person. "Behold it is he. =

2. I suggest to you this under condition. I stand at the door

3 The petition Behold I stand and knock Song 5.2

4 Resurgent earnest importunity to listen to
mission. How shall I give them up.
5 The Reluctancy of the poor sinner "I stand to
strong.
6 How does he knock? Answer by the calls of his
word:- his providences, his Spirit.=
Heart in consequence!!!!
N.B. when Christ withdraws, there is an
when the Creature is there to the Creator.

Head second - "1st Clause" if any man
1. I suggest to us a privatest invitation to
Ch. & Christ = In his Church
2 I suggest to us a Conjecture of calls that
have a tendency to draw sinners ways.
3 That in many instances the call is not at
all heard.

Query whether they that can hardly hear
(in my thought) hear = = In person by no means
does fix the text with all things or a
your sinners = Ezek 4. =

2d Clause. suggests and open the door
suggests.
1 That the door of the heart is shut. and
that Christ requires entering reception.
2 that obstructions must be removed, he
will assist but not force. =
To day if you will hear his voice

Head 3d
1 Clause I will come in.
1 In expansion of Christ special manifestation
what man. John 14. 22.
2 Clause = stand sup will him.
1 In expansion of friendly intercourse =
3d Clause.
1 In expansion of the Reciprocity of the favours
and friendly intercourse =

Application of the subject —

1 Let the greatness of the promises rouse your attention and excite you to the utmost earnestness

2 Let Christ infinite condescension and willingness be the ground of your encouragement, —

3 Pray to God to make Christ take an habitation of your heart. If you do make room for him

4 You must leave him by faith. = = "Now"

5 Forget his Company you must open him a speedy

6 Since ever you hear you hear this voice. hear you stand the door. hear you shut Christ out of habitation in your heart. = St. John 14. 22. If a man love me he will keep my words. =

7 Why will you not let him in? = Consider, what Moses said. Deu 32. 29. O that they would consider Jesus. = what Christ said O that you were wise, = then often, would I have gathered you. = ~~~~~

Taste O taste him will you my friends do not the best. If you should leave the rest of the day behind you, = that if you will shut Christ will not open to Christ; he will not open heaven gates to you hereafter and if you will shut him out of your hearts then he will shut you out of heaven hereafter. For if any man have not the spirit of Christ he is none of his. - - - - - - - - - - - - - - - - - -

The substance of the following sermon extracted from Dr. Watts,

Gal 5-6 For in Jesus Christ neither circumcision availeth anything, nor uncircumcision, but faith which worketh by love.

Introduction

1 When a man stands up to address his fellow men, expecting eternal things — things on which their eternal happiness consists; depends; it is natural that he should find an advocate in every breast; and that he himself excited by the purest motives, elevated above the fear of man or seeking the favour of men but that he would declare the whole counsel of God — lift up his voice like a trumpet, and shew my people their transgression —

2 The genuine Gospel is so opposite to the carnal mind and deceitful heart of man, that when preached in its purity it will always draw forth the opposition of men, and make them enemies to it.

3 The Gospel of Jesus Christ being opposed to the kingdom of Satan, the Devil has endeavoured to oppose it with all his might. One while by open opposing it by persecution; at another by insidiously undermining its fundamental truths, corrupting its simplicity; and disguising its importance. "who signs in the hearts of the children of men" to make them to despise contemn and reject the Gospel

4 Shall the Gospel minister endeavour to recommend the Gospel by concealing its most offensive truths — those truths — offensive to worldly men — opposite to carnal disposition, — to calculate to please the men of all human stations — and to exalt Jesus Christ and make him precious to the soul — or must not sing a lullaby to lull sleeping consciences" we must stop our ears like a deaf man 5 Strange and wild are the extremes into which the perverted mind of man leads us in matters of religion Phantasmal pride. Antinomian headlessness Sadducean scepticism, and enthusiastic credulity are the rocks and shelves against which the ship wrecks their immortal souls,

6 Equally offensive and provoke dissent to the pure Gospel of Jesus Christ.

Method.

For the elucidation of this important text we propose to take two Lectures. First what

1 What is faith.

2 Why is it said to work by love.

Under first head — this faith by enumerating the various combined effects ascribed to it in the word.

2 Explain it with the importance of the enquiry, "What is faith?" in opposition to oblique opinions. Some will say,

I know all believe, we rise upon the assertions of the word of God, and acknowledge the truths of the Gospel contained in it. Such Sound Morals, the Deist = "Can this faith save you?" = 9 = 9 = 9 = 9 = 9 a faith imperative;

2 You say you do many good works, and lead good lives like good Christians." — But what of good works proceed from faith judaistic = And good works proceed from faith Christian? — ?

What call you a good Christian? — ?

But what is saving faith?

Ans. The primary idea of faith is trust or confidence and I am authorized by scripture to say, that faith saving faith — is a hearty reliance upon the Lord Jesus Christ for that salvation which he came into the world, and died upon the Cross to procure for lost sinners." (Ep 1-12. 13) The sinner who from the heart trusts in or relies upon him is a Believer. He and he alone shall be saved;

This faith comprehends 4 things.

1 That You see your need of it; and stop short of all other hope.

2 That your will be subdued to chuse it as that salvation, which Christ offers and is exalted to bestow.

3 That you be made acquainted with the nature, design, and sufficiency for your necessities.

4 That You have been enabled to rest upon his promises. And stay your resting souls upon the faithfulness and powers = this will assure a strong and lasting language to your heart, "the strength

Observations on the above particulars –

Part. 1st

1 Who have never felt they need Christ, have never been awakened to a sense of their need of Christ –
2 Who, lie in the indulgence of sin, and expect future salvation? –
3 Who, desire to be saved from wrath and Curse and not also desire to be saved from their sins.
4 Who do not think that the wages of every sin is death.

Part. 2d

There are none can think otherwise but be willing to receive this salvation – There are some unwilling
1 Who are not willing to mortify their lusts, – You say you trust in Christ, = trust them for what? for, impunity in your sins; for indemnity to your lusts; – You trust that he will disannul the Law of Jehovah, that he will release its strictness, that he will make it bend to your Corruptions? – Thus to make Christ the minister of sin? – to cancel the bond of the Covenant on unholy things? Christ asks you ask did the impotent man of old – "Will thou be made whole; = "will thou be saved"? Sinner! Corrupt, as well as guilty, earthly sensual dust, Will thou accept this salvation – Jesus the light of heaven – glorious as his author: – Complete as they were, – Commensurate to all the extent of they necessities. – sinners apply for this salvation, !!! – Count all things but loss for it. do you not you trust in Christ!!! – = = =

salvation. Ivory. (Eph. 1. 17-19.) --

Part 3d. ability or personal application.

1 One would think when the awakened sinner sees his disease and the Physician he would immediately fly for refuge; = One would think so when he invites the heavy laden sinner to come, he would come; when he has promised to give him rest, - he would look for it; =

2 Jehovah has spoken. and who can doubt, he will fulfil; =, he has made bare his arm and looks will question in his sufficiency; = The sinner, strange as it may appear to the sinner is against the plea of his own heart; = - there is a distrust of God interwoven in our corrupt nature; - there is jealousy, suspicion of him, resulting from a conscious sense of our own guilt; - that by none but Jehovah himself can persuade him to come; there is such an alienation of the corrupted soul from God. that none but the almighty can overcome the reluctance of coming to him. ---

Hence proceed all the attempts of them partially awakened, & other state to build themselves, - hence the attempt of doing! hence vows of strictness, and watchfulness, and the tender and zealous taste work; = the performance of which they vainly hope to atone themselves, the Covenant and vows the promise; "Look unto me" "Jesus came not to call the righteous" that he came to unite and save. that he will take away the iniquities & the wounds sick - yet, because he feels, that his sins are of a deep & dye, because his corruptions, & numerous; his iniquities & challenges his sense pre-emptory he will not venture to the saviour he staggers at the promise & thousand expedients to put them from him self. and to take occasion from them by greatness contrasted with his own vileness to cherish diffidence - Hence also in his self efforts to obtain. those lustful & sinful substitutes of faith in Christ for Christ himself - hence legal

from the greatness and absolutely of that ground on which he placed his confidence. — This Light for all then saith is easy when divine power suits of the that he can hope against hope — and say Lord pardon Israel. then he pastes — then he repents —

— Blessed are the people in such case. in what? in this — that they hear the Lord for their God. — his Omnipotence for their guard. his [illegible] for their security. his promise his oath for their security. his unalterable state of his Glorious for their portion — that he is faithful to that that which he has committed unto their hands and this a support upon sinners — by despising this long suffering this unspeakable — — trust in nothing but in Christ — rest in your good works, not your duties, your resolutions not in your feelings, not in your faith — but in Christ —

Head 2d. Observations —

1st "There can be no real obedience to God's commandments that does not spring from a principle of love." —

2dly "To an intelligent and upright rational creature Jehovah must be the supreme object of love." —

3 "Every thing that is amiable in any other creature is to be seen reflected from him." Every thing that is desirable in any other Creature is to be found in him. "The perfection of the Creature is the immediate and derivative perfection of God."

5 But to the Corrupted Creature (and corruption is a necessary consequence of guilt) the more glorious his perfections shine. the more hateful does he appear. "The holiness of God blasts the eye of the sinful Creature" — the righteousness of God proclaims the sentence of eternal condemnation in his ears — the truth of God attests the certainty of this terrible [illegible] the omnipotence of God readys the stretched out hand [illegible] fills his heart [illegible]

6 while the disquiet and guilty fears there can be no love to God. "The sinner does not know God and therefore does not trust him."

7 When the law of God wrecks the sinner heart = then Guilt & Enmity is removed, and Justification

8 Discovering the love of Christ — he surrendered himself to my heart — he left — he all — he himself to be with him my whole life — the source of the first Grace of faith; and thereafter to walk by love —

Now the sinner sees God not with forgiveness, which one regulates his duties — but because he feels his obligations by divine Grace —

Thus Paul's faith filled his heart till, Morning Love —

I fault or sin by love not only loves God but also loves man. Love to God and love to man are true Graces —

Acts 14 23 Prove that there were a multiplicity of elders in the primitive Church —
Acts 11-30; 15 2, 4, 6, 22. 16 4, Phil 1-1. 20-17 Heb 1-1. Titus 1-5; 1 Pet 5-1-4. 1 Tim 4-14 —

Thoughts on Circumcision —

1 It is called the covenant made with Abraham. Gen 17. 9: 10. and also; Acts 7-8.

Query Is it done away? — see Gen 17-13, Jer, 31-36,
1 one thing certain It was not done away at the death of Christ.
2 It was not done away in his life John 7-22 23,
3 It was not done away after his Death Act 15 4, 22
4 It was not done away by the Apostles Acts 16 4,

Sermon Gen 28—12—15 = = =

Introduction

1 To animadvert on Dreams in General and on Jacobs in particular, = Vol.

2 To animadvert on the occasion of this journey of Jacob,

3 in the days Journey from ~~Bethel to~~ Beersheba to Bethel 40 miles; and the nights Lodging = = =

Method for elucidation

1 Elucidate the Lesson, 2 Reduce it to Practical application

1 Elucidate the Lesson.

1 Consider the particles of admonition so often repeated. Behold, behold; Behold = = = = = = = = =

2 he saw a Ladder = = the angels of God ascending, and descending upon it, = denote the ministration of Angels, = Heb 1. 14. =

3 To animadvert on them who are honorable in the eyes of angels; and on the honor conferd on the Elect of man.

4 Consid the typical import of the Ladder, = denotes Jesus Christ, = the top of it denotes his Divine nature, the bottom his humble nature, the sides of the union of the two natures; = which made open a way of Communication from Earth to heaven. = consider the steps #

5 The Lord stood above it; and said = God is the Head of all ascending angels and men, = the angels fulfil whatever his pleasure is; =

6 Consider the import of what he says; I am the God of Abraham thy father = the Covenant with Abraham renewed; =

7 The last promise first of all. Consider it closely: 1 I am with thee 2 I will keep thee 3 I will not leave thee; unlike to = = = = = = faith resting on the promise is easily resigned to the Divine pleasure &c; =

The first step = the righteousness of Christ, = no walking upon this ladder without it. Jesus must from him receive all the other steps are the inherent Graces of the Spirit. entrance together. Now the safety of the pilgrim

Practical application

1 Have you ever cast a look at the Lord day; it did you ever believe in Christ for the salvation; as last sinners, not depending on your own righteousness

2 Methinks some of you say you'll go to heaven without it; = one will be a Captain another will be a Lawyer another a Gardiner, another will be a Mealy, another will be a Draper and Tailor. = then an Eye of condition =

3 Remember the Lord's day and upon the ground and you have not to make any preparation to at your first upon it. = some think they must make themselves righteous; and unpatch, and then will constitute the Sabbath = =

4 Let us pray God that he has let this Lord's day down from Heaven. Cleave up, cleave up, there is no other way: Except the steps of it. = by and by he will shut your hand and take you in = = = = = = = = At least may be born with angels to Abrahams bosom.

January 24th. 1810

Sermon Acts. 11-6,

And the Disciples were called Christians first at Antioch. =

Introduction. =

1 Names are the Distinctions of things first affixed of God, and were originally not arbitrary, but significant. = They proper application of names is a good manifestation of wisdom. = = = = = = = =

2 Names were not only used for individual distinctions but shortly became general, so that Classes of animals, branches of families, and separate dealings were expressed by the common name. = = People have been denominated from their stations, sometimes from their city, sometimes from the tribe or family sometimes from trade. sometimes from the opinions and notions of Philosophy, and even from their opinion in Religion, such = as Jews, and Gentiles =

3 By and by, as New Dispensations or Testaments increased; new names were invented for Dispensations,

4 The followers of our Lord Jesus Christ were diſtinguiſhed by various names at their firſt setting out, sometimes they were called, "Nazarenes" = "Galileans", "the people of that way". persistent fellows, = and their Religion was called "Heresy". = = = = = = = = = =

5 after sometime they became more numerous; and as Evangelist informs us that they were at a certain place, and at a certain time called by one general name = Christians this Declaration v. 26 comes in as an emphatic kind of a way; and implies some thing worthy of attending

Matter,

1 we are told the Disciples were called Christians and [illegible]

2 Antioch was the place where they first, received this name, = = " = " = " = " = " = " = " = " = " = =

for elucidation of these lines we must observe

1 that Antioch was the place, where the Disciples first received the Christian name, = = = = =

1 this Antioch was the capital of Syria founded by a 300 years before Christ, It was the seat of Antiochus, that cruel persecutor of the church and enemy of the Jews, = It was thrice almost destroyed, but earthquakes, — A.D. 548. the Persians took it, burnt the City, and put the inhabitants to the sword, = 388 60000 of the inhabitants perished with sword, = 538 June 6 by Christians has made a very fine appearance. = 1188. it was utterly Demolished; and a new built a little from, = =

2 for inforcing the above observations in relation to the subject consider 1 what Antioch was before — 2 at the time 3 and since the new called Christians here

3 before the Christian religion was instituted there, there a seat of the greatest wickedness, barbarity, and superstition.

I was greater wonder that they Disciples there, than it would have been for any Christian 200 years ago, when it was that the Gospel should be preached, and the power of God was in their midst = Behold the wisdom, power and sovereignty of God!!

4 At the time when this took place - there was the most direful state of the desolatest quarter of the world; Satan stalked to & fro = & the Lord, the Disciples, then the name, & whether there were any on whom we know not (but of this we are persuaded) that by the Spirit, it was entered when Jesus was a term of the Greater desolate and sore. then was the author of a text now! when many wounded with more confusion than Christ the author of the text. they were days the Apostle has accounted as the faith and offering of all things. = Every mouth we pray in the Christian name, must be impartable among us = = = Let Conscience speak ?----------

5. What is any Local name. a half of name. what does the Lord say? like humble and poor ?-----

---o--- Head pear?. ----------

"They were called Christians" = = =

1 They were then said called by some voice heard from heaven - which latter imports that it was given from heaven

2 But they will think it from the especial instructions conveyed under the name.

1 Before this time they were separated from the world as they were divided among themselves in the beginning of this Chapter in the party spirit & jealousy was rising they were contending with one another & abusing each other - Hence the phrases - "We of the Jews" "they of the Gentiles" - Jew and Gentile, Job Paul, & all blended under one common name,

2 As the name implied union with God, so it implied that they reclaimed God, and the way of the early believers

3 Here describes a Christian -

4 Behaviour of a Christian without Christ,

5 Morality relevant matter Christian

6 In this name, we might and may read the tongues upon which we can be and not of words. = As was asked what the word Platonist or Pythagorean signified; = suppose in a Distant Country. One asked what the name Athenian signified —

7 I would describe the leader and some of his most eminent followers = both 4 — as he was so were they in the world; =

=8 Some people confine the explanation of many passages with a forth time — = But the second writer studiously avoided, that early, thus and "If any man love the world the love of the Father is not in him" — = consider

"If any man have not the spirit of Christ he is ... none of his," Rom. 8-9.

Methodical arrangement of thoughts.

on this clause "they were called Christians"

1 One evident design in adopting this name as this. — To put an end to party names: formerly Pauline Apollonian, Cephas, — a woman might call herself by another name than by her husbands as proper as Christ Jesus. by strangers —

2 As this name implied union among themselves, so did it declare their way of acceptance through Christ,

3 Who should be called Christians? — "Disciples" Acts 11-26

1 A christian or disciple is one taught of Christ, Rom 8-9
2 not a Disciple of Luther Calvin Cyprian wesley &c
3 A man may be a disciple of these and no Christian
4 We call many Christians whom Christ will not
5 Let me ask you freely my friends. did you learn your sectarian sign from the bible? but let me enquire further into your case.?
6 "a Christian is one who has the mind of Christ. how true" he is one like Christ must forgive, deny self, bear cross & ultimately overcome with world,
8 He is one who loves God supremely and his brother sincerely ----------

4 All this we would say of a Platonist a Pythagorean that he was like his Leader in Doctrine and life, were we to name Christians

5. Because my friends of a Christian society existed Christ. — He like a house merchant = friend. him;

Sermon on Heb. = 11: 24–26th. = = = = = = = = = =

"By faith Moses when he was come to years refused to be called the son of Pharaohs Daughter: choosing rather to suffer afflictions with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt: for he had respect unto the recompence of reward. By faith he forsook Egypt not fearing the wrath of the king: for he endured as seeing him who is invisible." = = = = = = = =

Introduction.

(1st) "Upon an three ways by which we assent unto any thing as true, and receive it as such. —

1 By imbred principles of natural light, and the first rational actings of our minds; this in rational beings is the same as instinct in the brutal creatures. and God sometimes complains of man as acting beneath this principle of natural light, yea, beneath the instinct of creatures, Isa. 1-3, etc Knoweth the beginning whatever is the object of their perception the mind is determined unto the assent of it = (as a whole is greater than its parts;) thus doth the mind embrace in truth the general notions of moral good and evil Rom. 2, 10, But what they know naturally as brute beasts in those things they corrupt themselves; —

2 By rational consideration of things perceived externally proposed true; = In this the mind exercises its discursive faculty, gathering one thing out of another. and according to the nature and degree of the evidence it perceives in them or relation to the thing proposed; some things we have a certain knowledge and of others only a opinion.

3 By faith; this respects that power of our minds; whereby we are able to assent unto any thing as true which we have no first principle concerning nor direct notions of, = moved by reason of some; there is our assent upon testimony; whereby we are able to assent unto any thing as true; which we have no first principle concerning, no

sense - no understanding, no reasoning of his own - this cannot have different objects given to different senses, according to the nature of the testimony - if human - faith is human. If divine faith is divine - - - - - - - - - - - - - - - - - -

2 This power of assenting to that is externally proposed unto us upon testimony is that which exalts man above every other creature in this world - - - - - - - - -

3 That it is only by the exercise of this faculty, that we can assent to any thing that has not been proposed to our senses -

4 The eminent exercise of this noble faculty the apostle explicates in in this 11th of the Hebrews - - - - - - - - -

The Definition which he gives of it prepares our minds to receive the great effects of it as manifested in this chapter - the sum of whatever is taught in the chapter briefly this -

1 That it is by it alone that we can credit that the world was ordered by God - in the time and manner which it was made or is -

2 That it is only which makes any duty acceptable unto God for any thing without nothing is acceptable unto God in the first place -

3 That it is by it only that we can make preparation for the time to come as death saith -

4 That it is by it only we can obey God commanding as Noah - see also hereafter chapter -

5 That it is by it only we can credit any thing above reason as Abraham's faith offending God (Chapter 11 verse 17) by one -

6 That by it alone we can endure suffering as we ought to do in our profession of it -

The reason of all this is given here first, because by the eye of faith we see things invisible - The conduct of those that commit man to what we intend most particularly to contemplate - - - for method sake we propose, to consider Moses faith in its effects, or the effects of Moses faith as it manifested itself,

1 In his refusing to be called the son of Pharaoh's

2 In his choosing to make affinity with the people of God than to enjoy the pleasures of sin for a season.
3 In causing his portion to be the reproach of Christ greater riches than the treasures of Egypt ==
4 In making his conduct to correspond to what he professed not fearing the wrath of the king.
5 Consider the reason assigned for his so doing.
1 he had respect unto the recompence of reward.
2 he endured seeing him that is invisible, ——
6 We ought to apply every item however obscure or incidental — and first,
1 Observe — he refused to be called the son of Pharaoh's Daughter. what Doth that imply? ——— any fault in that? what guilt in that? ——
Consider what he refused; — He said Pharaoh had no child but this Daughter, and she had no child at all, and it is highly probable he would have been king; what Motive to shun the men of the world say, or Earthly Glory!!!
2 Some of you say = might he not have been more serviceable as a king than a poor shepherd in Israel!!!! — something like this to what some say to me. Surely to be more useful in a regular established Church than in ——
3 Shun another of your reasons objecting against Moses, and saying; = what an ungrateful man!! Did not he owe his life to Pharaoh's Daughter!! Did not he owe his education to Pharaohs Daughter!! Did she not support him 40 years!!
4 another objects says It seems as if I was against Providence calling others = he thought them = God was about to promote him — could he not wait the circumstances over!! = and not make his own advancement. but also he just provoked a man-
slaye ========== ========== ========
Another might reason rationally as well as religiously — he thought A man born to be a true son of Abraham Heard Pharaohs Daughter. this man & one who was 40 years of &c =

It was better for him to have a true take given than a fashionable one!!! — Methinks I hear some of you saying, but why do you insist on the excellency of moral Character — our Faith will never be tried this way; we shall never be tempted with a Kingdom and the honors of a Court — Be it so, — I apprehend you will find something in it useful.

"He that is faithful in the least is also faithful in that which is most; and he that is unfaithful in the least is also unfaithful in much" —

1 It is not proper to choose high stations in order to be useful —

2 Gratitude must not oblige us to any thing inconsistent with the will of God.

3 We must never do evil that good may come —

Head 2d

"He chose to suffer affliction with the people of God than to enjoy the pleasures of sin with a season" —

Or in other words, observe first

1 That the lot of God's people in this world is a suffering lot. = = = = = = = = = = = = = =

1 They suffer inwardly in their minds,
They suffer outwardly in their persons and bodies,

woe unto you when all men speak well of you!!
Gods people have also been a suffering people.
If we suffer with him we shall also reign with him;
Better it is to suffer here while = and be for an happy = than well here = extend the season to spiritual things which you do to temporal things,
a man will labor 40 years to live happy ten!!!
years only years finally!!! Oh things are to long
2 The pleasures of this world, are pleasures of sin;
Short lived pleasures, = the pleasures in commission of sin is inconsiderable, most part — but the guilt entailed is eternal and unpardonable —

3 Mediate the sorrow of suffering with the thought that it is with the people of God =

1 Pray what you would not rather have to be with the Martyrs that suffer with persecution? than be with Christians?
2 Rather enjoy the world, than God's favor?
3 What do we mean by enjoying the world?

— [illegible] by assemblies & stated as much as the faith of many modern assemblies; & those very

Section D — Concerning the reproaches of the first, greater nothing than the masters of Egypt!!!—

Observation 1st

1 How Moses brought matters — he put the power of religion, and the best of the world on the scale! and what prepondered this? = religion!!!—

1 Moses conquered the towns,
2 Moses conquered the pleasures,
3 Moses conquered the Riches,
} of the world — by faith — = = = !!!

Gods people are a reproached people as well as a afflicted people. = = = = = = = = = = =

1 Observe all these Instances literally strong acted —! =

Heb 11 The pass of Egypt not fearing the wrath of the King.

1 Observe, they that forsake Egypt altogether, must expect the wrath of men. = = = = = = = = =

2 Reminded first of this.

Consider what enabled them to overlook all

1 He had respect unto the recompence of reward!
This could not be a temporal reward for he was a shepherd; and he never possessed Canaan below
1 Heaven was the great reward! — as Matt 19 29-30 shows!

2 Believers ought frequently to have respect unto it — they is not described or hardly in the scripture — first to encourage us? = why so to A called the? the height of salvations —
Consideration of these circumstances will be a hand
ment to detain us from = a load stone to draw
our hearts! — a spur to engage us enemies, and a
spur to enliven our duties! a Cordial to support
us all in our journey = Why

2 He endured as seeing him who is invisible
In first two verses the evidences of things not seen
Conclusion
thus far as the history of the world!!!!
And the practical use of it? it may not be called to
the same extent of suffering but still in some
degree — Gals 5 24 a common walking christian

Sermon on Rev 14— 6, 7 Verses—

And I saw another Angel fly in the midst of Heaven having the Everlasting Gospel to preach unto them that dwell on the Earth and to every nation & kindred & tongue & people saying with a loud voice fear God & give glory to him. for the hour of his Judgment is come; and worship him that made Heaven and Earth and the Sea, and the fountains of waters.

Introduction

1 Who sent? 2 what did he see? 3 when did he see? — — — —

another Angel fly.....

Angel denotes a messenger, sometimes called Seraphim, or "burners" to denote their ardent Love, and unquenchable Zeal.....

Emblematical of the "ministry of Reform" their Zeal for purity; and reformation their alacrity in bearing good tidings, is figured out under the term "fly". Ezk 1-14. They ran and returned as the flash of lightning.

In the analytic method I pursue upon each Verse

1 On the words the "Everlasting Gospel." what had the Angel with him? the everlasting Gospel.

Did You ever hear this Gospel?- I pray what is it? — do you believe it?

1 It is an Everlasting Gospel on account of its author? Is. 9. 6. 7. .....

2 It is an everlasting Gospel on account of the duration of its plan. Jer. 31. 3. Ch 1. 11

3 It is an Everlasting Gospel; on account of its perpetual canons Matt. 16. 18. the means of salvation by it will be ordained

4 It is an Everlasting Gospel on account of its effects. It began in a covenant. 2 Sam 23. 5.

1 Everlasting righteousness Dan 9. 24 Heb 9. 12
2 Everlasting salvation Is 45. 17. 51. 6. 8.
3 Everlasting consolation. 2 Thess 2. 16. Rom 7. 13-17
4 Everlasting victory & strength Is 26. 3, 4,
5 Everlasting Joy. Is 51 - 11.
6 Everlasting Glory. Rom. 2. 10 &c &c
E

The Gospel was born by the angel. But as
defection, apostacy and false religion had
banished plain & true religion. with the Lord
since he was to cry — down to earnestness
intensity of Zeal. and magnitude of Sin
cern with warmth of address? ----- ----- ----
as- what does the declare.
1 Fear God: but who is he!! that God. Is
40. 12—17. Rev 15. 4. - Great is
God and Lord thou only Mens Isaac
Jer cur thou fearest God. Ge 22 - 12. Le
what salvation any of the fear of the Lord.
Prov. 1-7. Ps 112. 10, Is 28. 28.
2 Give glory Lo 9.3, Mal 2. 2, —
3 for the hour of his Judgment is come!
Read Rev 18, 10. 17—19. Matt. 25. 13.
Prop what is the cause of his Judgment,
1 It is first either a departure in practice
or in practice from the records of his will.
2 He will be avenged on all those that
do either. Unless they repent. + + + + + + + +
my friends
while we are hearing these things in
coldness and slumber let us unite
Saints and Angels in Heaven an
all the glory because of the
power of his grace.

My Sermones Qui transcripti sunt in hoc libro; sunt tale ac Manuscriptos puto.

Sermon 1st

Examine yourselves whether ye be in the faith; prove your own selves: know ye not your own selves how that Jesus Christ is in you except ye be Reprobates

Introduction.

1 The utility and necessity of self examination has been experienced by antient Philosophers strict moralists devout Christians and have been strenuously recommended and inculcated by the inspired writers. animadvert on Solms maxim "know thyself" on the 3 queries of an antient Philosopher. 1 Corinthians cognit. What am I? and whither do I go? Still more forcible this exhortation 2 Cor 13. 5. still more commanding the command of our Lord Matt. 7-5th.

2 What knowledge more interesting than to know our standing in the presence of G-d. what information so satisfactory as to know whether we be in the faith. 2 will for Christians if they meditated oftener on this question and life on other ones of a thousand times less importance. Matt 7-1st

3 That Instead of censuring and questioning the faith of others and the sincerity we ought to investigate our own sincerity and our own faith.

4 It's a sinful ignorance in any to be ignorant of their state. not to know their standing whether they be Christ or Belials whether they be G-ds or Mammons. whether Jehovah or Baal be God, shall or they be fighting for God or for the Devil. 2 Cor 13. 5.

Method

1 Advert to the necessity and importance of the examination here recommended "Examine Yourselves &c

2 Consider the subject matter of this Examination, viz the faith, or what it is to be in the faith.

3 Point a little at the Documents or evidences of being in the faith.

4 Conclude with an address to two sorts of persons i.e. those that are in the faith & those that are not.

Particulars

Head 1st

Art. 1. The necessity and importance of this Examination appears when we consider that it is given to ascertain our right title and interest to the heavenly inheritance

Art 2. That the direct and immediate design of it is to deliver from the strong bands of spiritual delusion, that would bind us over to eternal Death.

Art 3. That its tendency is to make our days as the days of Heaven upon Earth, according to that saying Deut. 11-21- Rom 5-17th.

Art 4 That, without the allayment which Christ only ascertain, our end will be better as examined, full of distraction and distrust; Prov - 1 - 29th. ----

Art. 5th That unless therewill grounded persuasion of our interest in Christ we cannot rightly perform many of the important duties of Christianity

---- Head 2d ----

Art 1 To in the faith comprehends in it our assenting the divine testimony concerning two things, viz - first what God has declared concerning us. 2. What he has declared concerning himself in relation to us. ----

Art. 2d It comprehends in it the leaning of Christ relying upon him, in all his offices as a mediator, as he is opened to us in the Gospel. ----

---- Head 3. ----

Art. 1 The documents or evidences of whatsoever kind they be are ascertained by this self examination, and are of two kinds viz

1 Such as result from the actings of faith itself,
2 Such as result from the effects & consequences of it.

---- Evidences of the first kind ----

1 The covenant faith proceeds upon the grounds of a thorough conviction penitential humility for this is the first scope and direct effect of the first act of faith. ---- 3 Ath 12-10th

2 It comprehends in it or for many may, it carries in the very bosom of it the exercise of a Regeneration, the formality of its actings the exercise of a passive Regeneration.

3 It centers in the beloved objects of its desire which is God in Christ in view the nature, laws and terms of the Gospel Covenant, of life and peace, in the exercise of an active application, and that entirely upon Gospel grounds, and for high and holy purposes -

---- Evidences of the 2d kind ----

This the Apostle summarily comprehends in one expression. Christ in you, how whenever Christ is written in heaven or on earth he lives and acts like himself, and hence we have an easy and evident ground of trial = The important question is, is Christ in you, strongly he be he will act like himself, - but how can we distinguish how can we then be acquainted with his actings for Answer consider ----

1 Christ always loved obedience. Do you love obedience,
2 Christ was a conscientious observer of Divine Ordinances,
3 Christ was a man of prayer & of great Charity
4 Christ was a pattern of resignation in his public
5 Christ was very Zealous for the glory of his Father,
6 Christ was a great meek & unassuming, humble,
self denied Character both before God and men.
7 Christ made no account of worldly glory,
Riches or pleasures. So do you Christians:—
8 Christ was diligent and Laborious in his calling.
9 Christ was a Lover of good men and select in the
choice of his companions
10 Christ was of a great charitable and forgiving
disposition / lov'd his foes friends and Enemies
11. And lastly here, in what an heart Christ is
he not only shews Love Like himself. but he acts
in his official Character as prophet, priest and
King:—------Head 4.----------

Art 1 To you that are in the faith, thus saith the Spirit
live by it. Heb 10-38- Jud 20, you are built by
you faith not upon it.----
Art 2 And that you may live a life of faith, live a life
of prayer and holy vigilance.
Art 3 shall you do as to God. come before him
upon the grounds of humility, in the passive activity
of faith: with an eye fixed intently upon your
own poverty, emptiness, unthankfulness, and with the
other intensely fixed upon the fulness & all sufficiency of
the hand of faith is the hand of a beggar.
Art 4 Be careful to maintain a holy frame, that
that you may live joyfully. But be careful not to make
your frames the rule of your confidence remembering Mat 11-28
Art 1 To you who are not in the faith, thus saith the Spirit
Mark 20-6- why stand ye all the Day idle,----
2 The Gospel has a word upon Gen 22-18- Isa 55-2-
3 Christ and all his fulness is proposed to you Rev 3-20
4 Read the testimony of God respecting you and Isa 53-10
5 Read the testimony of God concerning the Remedy he
hath provided,
6 Read the Remedy and live.— Ez 33-11-

Preached at Washington Nov. 7th 1812,

Scripture quotations to be added to the foregoing discourse with some historical & doctrinal Remarks,

Introduction.

5 That by the due use of the appointed means we may come to a saving conclusion that we are not in the faith. Rom 8-10—

6 We are not left to our own wisdom or the leadings of the Spirit. Rom 8-16, 1 Cor 5-10 & Gal 2-20 &

Scripture proofs under 1st head = Part 1st Rom 8-10 16-16-17.— Heb 4-1- Gal 6-3 Part 2d 1 Cor 3-5- 1 Jn 1-8 & James 1-26, Part 3d Deut 11-21 Gal 6-14 = 2d 1-17 Part 4, Prov 1-29-

On this 1st head in general see Psalms 26-2 119-59- 139-23-24 = Ezekiel 18-27-28. ——

Head 2d

To be in the spirit = one deliverd both words Heb 11-1-2 Col 2-6, 1-23- 27-

——— Scriptures on the 2d part of the 3d Head ———

Item. 1st = Heb 5-8- Phil. 2-8- Heb 10-7- Psalm 40-8, John 4:34.. 5:30 &. Item 2d = Luke 2d. Matt 26-39 John 12-27 & Luke 4-16 &c. Item 3d = in multi locis, = Item 4. Heb 12-3. Luke 22-42 2d. Item 5th = Joh 14-13. John 17-4— Item 6th = Matt 11-28-29- 12, 19 -21-5. Jn 13-567- Item 7th = he preached against them. Matt 6 20-26, & Item 8th = to grant, = he went about continually doing good, Item 9 in multi locis = Luke 9-24-25- 23-34—

1810 Sermon 2d designed for Buffalo Nov. 18 from Heb 2-3 "How shall we escape if we neglect so great salvation"!? ———

——— Introduction ———

1 Let us consider ourselves in what point of view we please, in as far as we are able to determine we are as happy a people in regard of all manner and extent of knowledge as ever lived. abundance of temporal blessings — means of animal sustentation. leisure, a free Government, a preached Gospel. means of learning and grace. In regard of temporal things contrast with the European poverty, oppression, famine and misery. the poor, the ——— 2 In regard of spiritual things; contrast with the Heathen. the Catholic. the Jew enjoy these carnality darkness superstition & Idolatry.

Here we might ask a question. What do we more than others? ----------

2ly The Apostle in this Epistle shews forth the superiority of the Gospel dispensation to that of the Old Testament or mosaic dispensation this considered ----------

The Practical improvement of the first Chapter he has contained in the first 3 verses of this Chapter = If taken as discussed

Method.

1. Consider the greatness of the salvation
2. The exposure and shocking importance of the query here proposed = How shall we escape
3 what are we understood by neglecting the great salvation, ----------
4 Conclude with an application ----------

---------- Particulars ----------

1st Head first.

That this is an exceeding incomprehensibly great salvation will appear when we consider first

6 1 The need of Salvation. The great need of anything appreciates its value. Without this salvation not one of the human family could be saved. Before this salvation be accomplished two offends must be reconciled a Good holy, just and pure God, must be reconciled to a wicked unholy unjust and impure creature. 1 Pet 3 verse ----------

1 2 The great Author of it. John 3. 16, 17, Act 5, 8, 9, Isaiah 42-2 Matt. 1-21st Acts 4-12. Heb 1-2-14.
2 3 The great Ransom, this life. Matt 20-28. Philos Rev 5. 9. Rom 3. 24-26. Is 53-3-8th
4 4 The great sin and misery from which it saves us. Is 66-24 Mark 9-43-4. &c
3 5 The great instrument of it Heb 7-25-26, 1 Tim. 1-15 Col 1-18.
5 6 The great happiness to which it restores; Psalm 16-11. Rev 7. 12. and, 22-1-3. Heb 5 9. Is 51, 6-8, Heb 9. 10, 1 Cor 13-14.
7 7 So great that it passeth all conception. Matt 1 Cor 2 9. Is 64-4 Re 21. 22 &c

In addition to the foregoing discourse on
the third head of a discourse 2 Cor 13.5
Evidences of being in the faith.

Evidence 1st Rom 8. 9th "If any man have not the spirit
of Christ he is none of his" third shall we know if we
have the Spirit? and Gal. 5. 22. 23. - - - -
Rom 8. 16. 1 John. 3-24 last clause
and 1 John 4. 13. and 1 John 5. 10th. - - - - - - - -

Evidences in order.

1 The indwelling and power of the Spirit. - and
so "Rom. 8. 9, 15, 16, 23." with; 1 Cor. 2. 12.
and Gal. 4-6. Eph 1. 13. 2 -
2 "The earnest of the spirit." 2 cor. 1-22. 5-5.
appetuw. Phil 3. last of payments. - Eph 1-14-15.
4-30. proves the earnest of glory. - hunger of
eternal felicity. consolation of eternal joy. the
certificate or foretaste of glory. in the Lord - - -
Num 13. 23-27.
3 The witness of the Spirit 1 John 5-10th-11th -
1 Joh 3-24 4 13
4 The Seal of God Rev 7-3. Eph 4-30. 2 Cor 1, 22.
The Divine image imprinted on heart and
{ others in the same by the whole all men know
that ye are my disciples. 4. Rev 9-3
13-14 "no sinners we are pressed from" "dead works life"
5 The "white stone" and the "new name."
(Rev 2-17) Ps 25-14. The secret of the Lord
is with them that fear him.
"Heavenly manner" "illustrative of the
Ps 36 8. Is 65-13-14. Rev 3-12.
"manner" in which we live and satisfying consolation of the H: Spirit. - "Hidden" from carnal
men who do not by grace, the nature the
communication, and the excellency of it. It is
hid out of the reach of any enemy. Ps 25-14
white stone
In those times when any person accused of crime
against the state was tried by the suffrages of the
Citizens they voted for his acquittal by a white
stone and for his condemnation by a black stone.
It was an emblem of the assurance of heartfelt
and powerful the name of a person sent of God
Rev 8-14-17. Gal 4-6. 1 Jn 3-1-2. - - -
6 The Day star in your hearts 2 Pet 1-19 the
Dawning of Heaven in your hearts by light and
comfort.
7 Christ in You" 2 Cor 13-5. Eph on the head
opposite pages. 3 Heads of a Discourse on
2 Cor 13 6. - - - - - - -

An address of the Sermon of
Mr. Buchanan at Hewitt County Virginia.
Suffer me my brethren to enlighten your minds
upon; that is disputed will be made.
Query 1st Why dont you Join some party.
And will you tell me which party of Professed Christ-
-ians would Paul Join. — or which party would
join him;-

I dare not be a party man for two reasons
1st because the man that builds a party is
as bad as the man that laid the foundation.
2 Because Christ has forbidden us. ——
Answered Matt: 16th 24-18. ——

3 Because all parties are against reformation; they will pray for it but they will not work for it. None of them Join issue with
Original standards — I speak against
no one party. but against all. against
every form of communion but against all.
4th Because the form of sound words condemns
them all. — It is a doubtful matter that the
very persons who ought to have discovered
reformation always opposed, viz. the
history of the Church Matt 23. 28. 29.

5 Because no party will receive
into communion those whom God will receive
into Heaven — God loves a child of his
more than any Doctrine does, and Doctrine
was given for the Child and not his child
for Doctrine. But you'll say might you
not join a party and not acquiesce in everything
we dare not bid them God speed:
remember 2nd Epistle Paul: You'll say
cant we go to Heaven who out of the pale

Q Why Do you preach without authority?
Titus 1:5 Acts 6.7. = who has authority?-
who gave Pope authority? ——
to Heaven men. = who gave Pope authority
to make laws for the Church - who gave
Pope authority to decide Religious matters
by fiat. Who gave Pope authority to
ordain Ministers ——

Sermon on 1 Timothy 2d. 5.

"For there is one God, and one mediator between God & man, the man Christ Jesus"...

Introduction.

1 Reason and nature declare that there is a God, but the scriptures point him out to us in his true character which neither Reason nor nature could do. this however is not the part of the case on which we most interest ourselves at present. Is this there is but one mediator between God and man the man Christ Jesus. It is therefore our intention on this part of the subject

1 To consider the import of the term mediator and shew how it is peculiarly suitable to Christ in the Relation he is in which he stands between God and us.

2 We shall endeavor to explain the nature and intention of our Lords mediation. and

3 Shew in what respects he and he only was qualified to bear this office.... and

4 In the last place make some practical Remarks on what ought to be the use we should make of this most important Doctrine.

Particulars under first head.

1 The term mediator as well as many other important scriptural terms is borrowed from the usages of men; this being the case it is often necessary to determine how far the term is taken in the same meaning in scripture application. We used among men to denote a person that manages a treaty between two contending parties in order to reconcile them. The term mediator always substantively considered has the same invariable meaning. But the character who holds the office is not always the same nor does he always act in the same manner in the mediation among men.

2 We shall mention some instances in which the human mediator among men differs in his appointment, in his standing, in the exercise of his office, from Jesus Christ the mediator between God and men

1 He may differ in his appointment. he may not assume the office independent of the request of both parties altogether of his own accord, as Moses did when he slew the Egyptian & his countrymen at once when he found them.

2 He may assume the office of a mediator, at the request of the parties. ---- [illegible] in either of these cases he will be

3 He may differ in his relation to the contending parties, he may be their superior and ordain them by his authority. In other cases he may be their equals and may by argument persuade and remonstrance endeavour to lead according to the understanding and conscience.

4 Sometimes the office of a mediator consists in prevailing with ~~the party~~ the offended superior, to accept of such concessions as the parties can make.

But as none of these cases can ever properly [illegible] to Jesus Christ the Mediator we shall add one more case which may in a good degree at least be [illegible].

A mediator who has it in his power may on some occasions, at great loss and pain to the offender offer to make compensation at his own expence for the injuries done in order that the other party may forbear to or forgive, lay aside the purpose of inflicting the deserved punishment.

The qualifications necessary for a mediator of the last kind

1 He must be [illegible] the friend of both parties
2 He must be [illegible] any particular interest in the offence or of the parties.
3 He must have it in his power to satisfy the offended party. Phil 19-20
4 Both parties must be willing or else allow of his interference
5 He must in prosperity stand in such a relation to each of them as to lay a foundation to be considered the friend & benefactor of them.

= the forgoing may serve for illustration by analogy
But what need was there for such a mediator?
It was not needful in order to prevail with
God to pity, love, and save sinners: on the
contrary we should consider it as the grandest proof
of his good will and compassion, = that love
which indeed led him to have provided a media-
tor, would have sufficed to induce him
to pardon them without one, had it not been
inconsistent with his glory to show mercy
to transgressors. The need then was, that God
might be just and the justifier of them that
believeth in Jesus Rom 3 26 22 21-22 ==========
Man by his fall, forfeited God's favor, and lost
his image = In order to treat this subject
most commodiously we shall first enquire
1 What need was there for a Mediator between God
and sinners? - Answer - - -
1 It was not needful to induce God to show pity to
sinners.
2 It was needful that God might be just and
the justifier of him that believeth in Jesus Rom 3 26
2 What qualifications are requisite for a Mediator,
to mediate between God and sinners? - - - - -
1 He must be free from all suspicion of favoring
the rebellion of men.
2 He must be superior to all Created Creatures
none else could say for my sake and at my
intreaty have mercy on all that come unto
me.
3 He must be appointed to this office. Heb
5-4
4 He must be a partaker of our nature, Emmanuel
See Hebrews 2-9 ends. [illegible]

Sermon 3d Rev 22: 17th

And the Spirit and the bride say, come, and let him that heareth, say, come. and let him that is athirst, come; and whosoever will let him take the water of life freely.

Introduction

1 This is the last invitation in the book of God, and a most hearty, gracious and free one also.....

2 Its terms, with most impressive emphasis and Clause highly recommended from the scope and connexion.

3 We have in these words a threefold call or invitation Come. Come. Come.

4 This threefold invitation is the voice of the Spirit the bride, and the voice of him that understandeth...

5 The object of it is the thirsty, whosoever he may be.

6 The subject matter of it is to take the water of life freely

7 The terms of the invitation are free and easy, ---- Let him take freely.....

To occupy the place of him that heareth, and therefore it is only proper to say come, when in the name and by the authority of the Spirit I say come fellow sinners come weary heavy laden and immortality.

Method.

1 Let us endeavour to attend to the real situation in the place where we are,.....

2 Suffer me to lay before you some of the very great and unspeakable advantages of the happy place whither you are invited.....

3 You'll permit me to give you a brief sketch of the way that leads to the place.....

Head 1st.

1 The place where we are is the inheritance and habitation of strangers Gen, 3-17—19-23-24. 1 Peter 3-7-10 11

This is to be considered as it affects the mind and outwardly.

1st Is under the curse - made subject to vanity. And its end is to be burnt.....

2d Our situation cannot be described it cannot be represented = it is sin. sorrow and suffering disappointment. death and destruction

Head 2d

1. When God saw our lost and ruined condition, he formed a vast Design of mercy in our favour, = The first Article of which was, to raise up for us another, able and willing to deliver and restore us. For in him the fulness of Deity.....

2. With this gracious intention, he made a Covenant with him about us giving us away in him upon certain stipulations that he might never unmake for ever.

3 Forth with upon full manifestation of the love which was to be given us, he engaged to quicken us together with Christ, and raise us up with him in the fulness of time to an inheritance suitable to our dignified relation to his Great Son.....

4 To raise us beyond the reach of envy and Emulation, and so beyond the reach of temptation for ever he divised still further to create us a new Creation, and in this the Gathering of all things together in one under Christ Head, in and with whom he hath made us kings and priests for ever, and ever,

5 Now this blessed place is set out both negatively and positively in the scripture. First Negatively. There shall be no more labour there, no more pain, sickness, sorrow nor Death there - no more curse, no more change. And positively = All creature Glories shall be there, - 2 Jesus Christ the brightness of his Fathers Glory shall be there. God shall make an illustrious manifestation of his Glory shall be there,.....

Head 3d

Thus there is that blessed place and order of things, to which the spirit and the bride say come. But now let us consider the way.

1 Christ is the way. the Knowledge and Jesus is him

2 The way that leads, with way of this must hyd,
3. It is the way of the Regeneration, the way of holiness,
Blessed are all they that do his commandments
4 It lies through the midsum of all Divine
ordinances, wherever I meet my nums, will
comforts of you and bless you.
5 It is the way of spirituality, of heavenly
minded ness.
6 It is the way of self denial. It is the way
of Charity.

Head 4th

The Conclusion.

1 In entering upon this way and walking
in it, you must expect enemies, Satan
along with you. whether from Hell or Adam
or of the Flesh.
2 You must take a Map of the way with you.
and walk according to rule.
3 You must put yourself under the probe
tion of the appointed leader, and not
run alone.
4 You must keep your eye as much as
possible upon your journey end
5 You must beware of all by paths and
strangers; when you know not,=
Between the old legal way and the new gal
way.
6 Be not discouraged because of your
fears and perils of the way.
7 Do not mistake the way for the end, do not
sit down in the way, and sing a legal
Legal song,=
conclude with a word of exhortation
for them who make light of the end and
content with the outcomings the habita
tion and inheritance of Old Adam. ——

Attached Prof. Reads

Sermon Matt 1, 21st:-

And thou shalt call his name JESUS, for he shall save his people from their sins. ----------

Introduction

1 Of all the names that ever saluted our ears, this one ought to be the most welcome - the most delightful to our remembrance. ----------

2 This very name brings comfort with it = = = = = =.

3 Critical Remarks on the meaning of it. Jehovah Salvation. Zech 6-11.

Accord with Promises and types of Jesus - Gen 3-15, - Gen 12, 3 22, 18 =

In connexion with this text see Acts 4-12th = = = = =

4 All his names and titles are calculated to unite us to him that we may have life. ----

Emmanuel, Christ the Lord our Righteousness Jehovah Salvation. = = = = =

2 The name against it as an evil of the most pernicious tendency, an evil much to be dreaded because it has done so much evil. "" "" "" ""
3-13
presenting some of its evils.

1 It excluded Israel from the earthly Canaan. Heb.
2 It procured the rejection of the whole nation because they believed not Jesus which Messiah. Rom 11.20
or their seed Rom 11. 22.
3 It excludes from the Heavenly Canaan. John 3.36
and Revel 21, 8.
4 It renders the benefits of Christ fruitless and ineffectual; Matt 6-5.6.c
5 It renders the sufferings of Christ fruitless and ineffectual. It is not the preparation of a sovereign remedy that cures the disease but the applying of it. It is not from any defect in the merits of God, or Christ that such obstinate unbelief of it that is guilty punishes unbelief. All our sins were imputed to Christ. Jesus the Lord is the author and finisher of our faith, Heb 12. 2. Rahab's faith, was the only ground on which she was delivered from destruction when Jericho was destroyed. Heb 11. 31. Jam 2. 25. Josh 2. 1. 6. 17. 23. 25. Abraham believed in God and it was counted to him for righteousness. Rom 4. 3. Gen 15. 6. Gal 3. 6. James 2. 23. Abraham was justified by faith when he offered up Isaac his son. Heb 11. 17. James 2. 21. Abraham believed God and it was imputed to him for righteousness, and he was called the friend of God. James 2. 23. Abraham believed God and it was counted to him for righteousness. Gal 3. 6. Rom 4. 3. Gen 15. 6

the heart to God, and keeps it with God, in the peace of God, - That we may the better divert this sin and avoid its pernicious influence,

1 Let us enquire a little into its origin & operation
2 Let us consider by what means, man has fallen and every heart is
3 Conclude with a practical remark or two

Qrt. 1 It originates in an ill heart and keeps the heart still
2 Its strong hold and support in the heart is an ill conscience of sin.
3 It prevails and maintains its assaults by means of ignorance,

1 Ignorance respecting the simple radical principle of the Divine Oeconomy upon which God proceeds in justifying and saving ungodly sinners of Adams family.

2 Ignorance of the manifest ends & grand aim the highly favored objects of Gospel Dispensations, has assumed the whole ground of comfort, encouragement and confidence which the word affords for the sure hope & best strong cause, that God has given to the sons of men, in subjecting this vile nation, the immoral empire of God and Christ, so that the man knowing his right, granted him in Christ, may be ashamed ever against his will. ----------

4 Ignorance of the immediate effects and consequences of justifying faith as if upon closing with Christ, receiving and embracing Christ, they were lifted on a moment the subject being under God ----

5 Ignorance of Faith itself as if it were some positive formal act to be performed by us, intervening between Christ and us; whereas it is no other than an humbly acquiescing with self diffidence in the whole declaration, revelation and promise of a gracious God, in Christ saving sinners.

Luke 1. 38.

— " Heb 2 ch —

We are to counteract this most subtle & pernicious evil

1 By hearing God or speaking against it, hearing diligently, examining ourselves

2 By following after faith insisting much upon the exercise of believing

3 By giving all diligence to obtain a clear, simple scriptural view of the Divine Statements, and proposal of things, believing God and us, faith purpose of understanding, acting thereon, & [illegible] upon the grace of infallible perseverance. Amongst [illegible] & indeed

4 By adoring closely, and looking directly and constantly, to the source and fountain of all this. namely the Love of God, in perishing sinners as such

5 By considering that it is the express will and commandment of God that we should believe in the name of his son Jesus Christ, and love one another.

6 By praying daily against it —

Colossians

1 By it known unto you Jesus and Brethren, that through this man &

2 Let this therefore be known &

3 Consider the origin nature and influence of unbelief.

4 Consider, that in the object and exercise of faith lie all your interest, all your Salvation, all the glory, honor, and immortality with enjoyment of eternal life.

" They entered not in because of unbelief "
" in which have God have called us
just!"

Feb 21. 8 ——

Sermon on Eph 1 – 17 = 18 – 19th

"That the God of our Lord Jesus Christ, the Father of Glory, may give unto you the Spirit of wisdom and Revelation in the knowledge of him: the eyes of your understanding being enlightened, that ye may know what is the hope of his calling, & what the riches of the glory of his inheritance in the saints. and what is the exceeding great ness of his power towards us who believe, according to the working of his mighty power. ----------

---------- Introduction. from the context ---- of ----

Method. of the words of the text

1 Give an exposition of the words of the text

2 The Lesson taught us in these words are

1 That it is indispensably necessary in order to our right understanding the mind and will of God in the Scriptures; that the holy spirit be given unto us." Particulars for illustration and proof of this Position =

1 Man in his natural state cannot receive or know the things of God. 1 Cor 2: 14.

By a natural man we understand a man possessed only of natural abilities and perfections

2 consider how far a man may go and know Spiritual things and yet be destitute of the Spirit of God.

3 consider what Gifts of the Spirit are requisite in order to a saving Belief in the believer

4 Shew how the Spirit enables us to believe. He does not create any new powers in us. but only opens our eyes;

Psalm. 119 – 18. Luke 24 – 45, Eph 1 – 18 and with Reference to this work see Is 11 – 2d = And the Spirit of

1 He is called the Spirit of wisdom because he is essentially wise, and the efficient cause of all wisdom in others. wisdom is known any in order here and not consisting of spiritual things foolishness = 1 Cor 11 – 9 – 1 "this world" Jam 1 – 5 Dan 12 – 10 – Let him want this wisdom of in their in here it or may become wise 1 Cor. 3 – 18 – Let him ask it James 3 – 13 – 18,

2 The Spirit of Revelation.

1 not new immediate external Revelation. this was never prayed for as this or can not pray for

2 His an internal subjective Revelation or minds are enabled to discern things that are already revealed.

and for this purpose we have the promise
John 16-13 When the Spirit of truth is come he
will guide you into all truth, — this is internal
teaching and with same with the other promise
they shall be all taught of God —
1 John 2. 20-27.
Note Here are but two ways whereby the Spirit
can teach us The one by objective the other by
subjective revelation
It is necessary that we have an assurance that
the things which we are taught are true —
Eph 4-14 - Col 2-2.
1st Assurance of mind depends much upon the
authority by what we are taught, and the way
& ability whereby we are persuaded to the
same — the author of this teaching is —
1st the spirit of truth — 2nd that leads into all truth
2nd the anointing is truth and is no lie —
And we assure our that what we believe is we
assent partly from the manner of the teaching
partly from the evidence of the things, them-
selves, that we are taught of — 1 John 5. 6, Joh
36-22 - John 6-45.
1 all new Revelation from God was accom-
panied with infallible evidence of their origin-
"whosoever hath like sum" they shall be all taught
of God" 1 John 5-18 "He that believeth hath the
testimony in himself" He not only enableth
our minds to apprehend the truth, but
shines in our hearts to give us the know-
ledge of the Glory of God in the face of Jesus
Christ.
"A man ought (indeed he cannot otherwise) to
believe nothing but what is accompanied with
an evidence, wherein it ought to be believed"
2 There is an evidence in the things themselves
both as spiritual sense, and judgment — Phil
1.9 Heb. 5- 14
Practical improvement of this doc
trine —
1 Let us seek for this teaching James 1-5.
John 16-13. 1 John 2-20-27.
2 Beware of negligence with use of the ap
pointed means the great reason why men
ought to seek after this teaching is because

of the Qualifications, We are required to be humble
ment, Industrious, & moderate day and night,
to pray continually; & obey & love Heavenly
ing of men, Doing of this. things & love Heavenly
the know all things as the mind of God and not
assent to it and be influenced by & implicit a
cant a declen-- - if we understand the wonderful
or prescriptions of the Scripture only and not the
things revealed such knowledge is of no profit
there is great difference between the knowledge
and the acknowledgement of Divine things
and the acknowledgement of Divine things

Doctrine 2d That the Holy Spirit
is the Gift of the Father. and must be sought
from him. Matt 11-25- 13th-11 John 15- 26- Jam
1- 5th Luke 11- 13, 11 Jo 14 3 - John 16-13 ——

Doctrine 3d .....

That the Holy Spirit being communicated
our understandings are opened; the eyes of our
understandings enlightened and we are
able to discern the mysteries and Doctrines
of the Gospel as far at least, as is connected
with our Salvation = 1 John 2-20-27- John
16- 13. = by an then enabled to understand
the wonderful things some of which we
have here enumerated—

1 That ye may know, what is the hope of his
calling;

2 What is the Riches of the Glory of his
inheritance in the saints—

and 3 what is the exceeding greatness of the
power towards who believe, according to the
working of his mighty power.

1 Quest: what is the hope of his calling—
Ans. The common privelages of Gods people, the
expectation they have from God; will attend
unto the heavenly world; = Christ is their
hope, in him are all things, 1 Cor. 2- 9—13—

Quest 2d what is the Riches of the Glory
of his inheritance in the saints? 2d Ans. Christ
& the riches of his grace, consolations,
and blessings comprised in the inheritance of
the saints.

or the rich abundance and Revenues of Glory which the Lord reveals from his saints, as his Chosen inheritance.

3 Quest. 3. what is that mighty power
Ans, that exceeding great power that was exerted at their regeneration, which so fully engaged to uphold, strengthen & defend them, to perfect their new Obedience, and to complete their Redemption from Satan, Sin, and Death.

Rom

Sermon Rom 8-6.

To be carnally minded is death, but to be spiritually minded is life and peace.

Introduction

1 Animadvert on John 3-6- that which is born of the flesh is flesh. like two Degrees of Comparison
2 the meaning of the term flesh. = denotes corrupt nature Rom 8. 13:- for if ye live after the flesh ye shall die; & Constitutes old man Eph 4 22-
3 Explain the word carnal (1) John 3-6 (2) Rom 7 14 (3) Heb 9-10, 14) Rom 15-27 1 Cor 9-11...
4 A Remark on the Context-

Method

1 What are we to understand by the carnal heart?
2 what are the consequences of it?
3 what are we to understand by being spiritually minded?
4 what are the effects of it?
5 what are the symptoms of a Carnal heart, whereby we may discover whether we be carnally or spiritually minded?
6 Conclude with an appropriate application of the subject.

Head first,

Particulars

Negative

It does not denote any particular sensual state of the mind; the habitual prevalency of the mind stamps the character of the mind or Understanding a man be carnal in the habitual prevailing bent, temper, and affections of the mind; his carnal mind is the whole chief, fore most and tendency of the mind, towards such temporary things and enjoyments that belong only to the body, the affairs of this life.

His nature and origin

natural corruption.

2 It necessarily implies no more than a very thoughtless carelessness in differency about spiritual things, Matt 12-30 Luke ---/-----

3 Nevertheless it may comprehend in it the most deprav'd and dispositions and practices; Jer. 17-9 Gen. 6-5; Matt 15-18. out of the heart Rom 8-7 Psl 36,

4 And this is the natural state of all men Psl 36,

2 Its causes-

causes

1 Satanic ignorance of God and Divine things,
2 The sensative motion of appetite and passions,
3 The immediate and ungoverned data conveyed into course with the world its customs and conversation,
4 The Sabbath agency of evil spirits.....

— The great fundamental cause of a carnal heart, is our real interest in present things, and our apprehended [illegible] attention to spiritual things.

— The apostle in 5 R. teaches us what they are that are possessed of a carnal heart.

1 They that after the flesh do mind the things of the flesh; and

— the things of the flesh are that they desire, choose, pursue, and covet serve and delight in

1 are, the Riches, Honours, Honors and Vanities of this present world. because they are suited to us, and so congenial to our natures; if we enjoy no portion in that part of godliness, Matt 13-46,

Head 2d

1 Its Death. Spiritual and Eternal

2 Its Enmity Enmity to God our Creator, our Ruler and benefactor.----------

Head third

1 They are to walk after the spirit, or are spiritually minded;

1 understand, choose, desire, pursue and supremely value such things as pertain to spiritual life and such as will endure forever.

2 the favour of God, communion with him, Renewal like image, and life that takes glory; are most occupy, their imaginations, desires, and intentions, and have the preeminent place in their choice and conduct, notwithstanding all the opposition from indwelling sin.

Head 4-

1 The Spiritual mind is the very essence of life & peace,-

2 Glory here and immortality.----------

Heads 5.

Whether we in the flesh, or in the spirit, are we carnally or spiritually minded? Shew

1 what doth mind? the things of the flesh, or the things of the spirit? =

2 the things of the flesh, are, viz

1 carnal pleasures,
2 worldly profits,
3 worldly honors,
4 the things of sense and time,

3 the things of the spirit, are,

1 the favor of God,
2 the welfare of the soul
3 the concerns of eternity.

4 the mean is as the mind is, ? Ro 23. 7.

2 what way doth thoughts move with the most pleasure? ?

3 On what doth they dwell with most satisfaction? ?

4 the mind of the flesh is wisdom?

4 what way go the projects and contrivances of

5 etc we view for our souls, as far as Gods,

6 what truth what comforts, what tidings does not flesh, & our mind & all do

Conclusion.

1 Rom 6-21-23. what fruit had ye in those things whereof ye are now ashamed for the end of those things is Death?

2 use all the Remedies that are provided against sin? ? = =

1 Meditation, reading the word, Prayer, assent, self denial, watchfulness the special providences of God? = = = =

Dec 29: No Ecclesiastes, 11-9

"Rejoice O young man in thy youth, and let thy"
"heart cheer thee in the days of thy youth, and"
"walk in the ways of thine heart, and in the sight"
"of thine eyes: but know thou that for all these"
"things, God will bring thee into judgment."

Introduction,

1 Introduce from the Context; Solomon supposes that Youth would not be easily convinced that all was vanity, unless they made the trial. = ----------
They want opportunity and liberty to pursue every pleasure, - to gratify every inclination = to gaze every sense = during the days of youth - "will" accept follow the bent of all your desires = wherever they lead you = but remember that for all these things God will bring thee into judgment at the end of life. Prov 5. 11-13,

2 Make some Remarks on the frequent employ
1 Kings 15-27 - 22 15, compared with 28. ---
for our mutual satisfaction let us
then 1 Enquire what we are to understand by
walking in the ways of our heart and in
the sight of our eyes =

2 "Consider the consequence = "God shall bring
them into Judgment".

3 Make a suitable application.

Under head first = observe.

1 "Attend not to the dictates of our hearts, for
as the fountain is such the canal;"
1 If a carnal sensual and Devilish;
2 It is the opposite to God.
2 It is to walk contrary to God = Do you not know
many; through the wide gate. but few enter
by the strait gate. Matt 7. 13, 14.
1 It is to pursue carnal pleasure
2 It is to seek satisfaction from the creature
according to our natural capacities; 2 Rom 8-6.
3 It will accordingly take place. = ;, =
3 To walk in the sight of the eyes. is to pursue
those things that appear desirable to the
corrupt eyes of the understanding =
2 worldly honor
3 worldly profit.
4 The things of sense and time.

Obs head 2,

1 God hath appointed a Day for Judgment
Acts 17- 31. Rom 1-7. 2 Cor 5-10

2 Each will have begun an account of the Day,
Domain the body of Solemnity of this Judgment
3 stimulated on it Solemnity of this Judgment
and on our Great Interest in it. = = = = = = = = =
4 we will be judged by the Gospel.
5 one thought, one event, one scene, one Day,
one Interest, in which we all concerned
"Since then ye dear beloved
6 Seeing that all these things shall be dissolved
7 Seeing that the Day of the Lord will come as a thief
8 Seeing that the Heavens will pass away
with a great noise
9 Seeing we must all appear
one Evil that prevents us from thinking of
these things is, that there is something yet to
come preferable to what we have enjoyed,
10 In order to be habitually prepared, and to
frequently on these things; as to Shall be
be, = = = = = = = = = = = = = = = = = =
what first Led You in these things?

Sermon; Matt 7. 7-8. Wash. Dec 22d 1810

"Ask and it shall be given you. Seek, and ye shall find. Knock and it shall be opened unto you. For every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened."

Introduction,

1 The greatest honor ever conferred on mortal man is to be permitted to converse with God.

2 Our Lord, whose words these are, had been inculcating many important duties, which would require great wisdom and Grace; and he saw our necessary helps he inculcates the duty of prayer.

3 Represents Christ as standing, & knocking, at the heart's door, Rev. 3: 20,

Method.

1 Consider the nature of prayer.
2 The necessity of prayer;
3 The Qualifications requisite for prayer,
4 The manner in which we ought to pray;
5 The Encouragements to prayer
6 The different kinds of prayer
7 The proper Ingredients in prayer; = = = = =

1 Its nature,

1 The worship that God hath required of us, viz, Adoration, thanksgiving and supplication; = = =

2 Prayer as to its nature is the expression of Dependance, indigence, desire and supplication.

3 It implies a belief in the being and perfections of God, of his presence with us and our dependance on him Heb. 11

4 It is here to be considered as a means of Grace, by which we are directed and encouraged, by the Gospel. It obtains "from poverty of spirit, Ps 10. 17

5: there are various degrees in the strength of our convictions, of our need of prayer, of our desires after it, but always there must be in some degree.

2 Its necessity,

1 Ye have not, because ye ask not: James 4-2.

2 All the means of Grace are made effectual by prayer. It is [illegible] 3. [illegible]

3 Its qualifications; = =

1 Its necessary we should be convinced of sin, of what we desire the things we ask for, & that God not the lips only.

2 That we be humbled sensible that we are poor and wretched and miserable and blind and naked,
That we being counsel with him &c
3 That we believe the promises of God Heb 11-6,

4 The manner.

1 fervently - Col 4-12. 2 sincerely Ps 7-1,
3 Constantly Col 4-2, 4 with faith; Jam 5-15
5 Not without Repentance, Psa 66-18 6 Studying
by the spirit. Rom 8-26. Eph 6-18, 7 In the
name of Jesus Joh 14-13.

5 The encouragements.

1 From the promises and motions to the duty,
2 From the efficacy of prayer, Gen 18-17-33. 19-29,
32-33. Heb 11- Luke 22-29-12-13 Jam 1-5-7
Matt 18-19 Mark 11,24, Joh 14-13-14, 15-7-16 1 Joh 4
Eph 3-20, Jam 5-15-18, 1 Joh 3-22, 5-14-15.
Not an instance in Gods Scripture of prayer unanswered

6 Different kinds of prayer

1 Public. 2 Vocal. 3 Silent. and Ejaculatory.
7 Impediments to prayer.
1 All the motions of grace are made effectual by prayer.
2 God absent when Prayer is not set
3 He calls himself the hearer of prayer.
4 It brings light into the mind; peace into the conscience, Submission into the will, and purity into the affections.
5 It keeps our garments clean, our armor bright and our hearts joyful;
6 It makes us strong for the conflict, for service or for sufferings.
7 It obtains sufficiency for our work; favour in place, and a blessing on our endeavors;
8 It secures peace with our Enemies, protection against
9 It brings down blessing on our families, on our friends and Countries
10 It procures peace and prosperity to the Church. It is a means of conversion and the spread of the Gospel. It cures every grief that is hurtful or sinful.

Practical application

1 And we use any arguments to hinder us in this duty—
2 Why is it so neglected; Pride, a carnal heart,
alienation from God, contempt of spiritual blessings,
and unbelief;
3 Jesus Christ and the Holy Ghost teach us prayer;
Christ, the Great Model, teaches us prayer;
4 Do men desire and speculate life & pray more;
the soul would be like a well watered garden; fruit-
ful, prayerful, beautiful and fragrant;—
5 A Remark on the unprofitable way in which men
Generally spend their time together.
6 If we pray long and use vain repetitions, as the
heathen; = the hypocrite the impenitent, the formalist
may pray long & earnestly: "torment me not" the
prayer of the wicked is an abomination to the
Lord;
7 May the high strand, that stands ready
to offer up our petitions, may the Rock of the glory
of Heaven, may the Fountain of life, make
us prayerful saints, our prayers acceptable and
God forbid we should ever attempt to pray without
with all manner of prayer and supplication
in the Spirit and watch thereunto
Sermon from Gen. 3 = 7—10 & Mar.
Particularly— 9th verse = And the Lord God
called unto Adam and said unto him = where
art thou. —;

Introduction

1 We cannot too often contemplate that day and hour,
which brought Death into the world and all our
woe; It is a subject replete with humiliating
considerations. = and the
2 from this relation; a variety of useful infor-
mation; = such as—

1 The Goodness wisdom and power of God
manifested in all his works, especially, in man.
2 The Subtlety malice and deceit of Satan,
3 The nature of sin, and of its
temptation, and a variety of interesting
instructions; = = = = = = = = = =
3 Consider for a moment the evil of
profaning cursing, & forbidden things

Verse 7
"And the eyes of them both were opened"=
on these words observe what they
saw? what did they see?—
1 The happiness they were fallen from:—
2 The misery they were fallen into,—
3 They saw God provoked = his favour is-
sued— his image lost, their dominion gone.
their nature corrupted = = = = = = = = = = = =
mournful sight! said Esperanza!!!—
2 "they knew they were naked"
1 Or this what Satan meant— when he said they
would be as gods— "when Satan spoke of
taken him text— = Examine his temptation-
and see his reasoning thereall—
3 And they sewed fig leaves together and
made themselves aprons" a things to gird about,
& the foremost parts and wretched expedients
which men employ to conceal their real chara-
cter, and hide their sins from themselves.
2 We are more ashamed of being detected
in sin than in committing it; more desirous
of obtaining the good opinion of ourselves than of
seeking pardon from God, = = = = = = =

Verse 8th observe
1 Not humiliation for their sin, = = = = = = =
2 Not supplications for mercy, = = = = = = =
3 Mark the consequences of sin, 1 Guilt-
guilt inspires terror, = guilt inspires distrust.
4 They runs and hide from God no longer their friend—
but their enemy = = = = = = = = = =
5 The silly way they thought to hide themselves—

Now we can read the 9th verse
these words "Adam where art thou"?—

Observe =

1st Crowds of Gods terror near wounded mortals.
2d In what condition are those at home?!!! — —
4th
3 Eviner where art thou? = = = } = = = =
4 Perfect where art thou? = = = }
5 Hearken to voice — when art thou
6 hear you sew your nakedness? — or you
hiding yourself in the trees of the Garden
or by platting figleaves. Which the
shame of your nakedness? = he will find
you = & he will reform you = 2 139 1-4.
= 1 has begun to look hold of you.
2 hear the pains of hell seize you.

Apply thus. Quere = = = = = = = = = = = =

1 who so foolish as to plait figleaves to cover their
naked ness; —

1 Such as trust to their orthodox creed; = = =
2 Such as trust to their baptism — = = = = =
3 Such as trust to their good works. = = = = = =
4 Such as trust to their faith; " " " " " "

2 who so foolish as to hide in the trees of the garden?

1 Such as expect impunity in the sins
2 Such as are thinking of a future repentance
3 but particularly such as will call their wife
and maintain to all in them, that as their
the prayer of the Church the benefit of the Clergy
or any thing of that kind can save them — —

3 Adam where art thou? = = = = = =
1 Ye are who art trusting to any of the Elect as God
— will where art thou?
2 God will not now ask you with an audible
voice; where art thou? = = = = = = = =
will the word by apart the sorrowful —
3 hastes out as if he did not know. but to awa-
ken us to know where we are —
4 Prosperity — Adversity — health — sickness =
Death = any where art thou? — — — — — — —

Quer 4th Do you blame at dare for giving away and not supplicating Mercy. = = = = =

1 Yea if you supplicate not as more needful than he might not know of your misery but you know

2 God calls to you to turn = to seek him. to look at him and to arise "save you" = why then art thou so drawn Yourself in the garden? = = = = =

3 What do you fear, are you ignorant, are you guilty, are you despaired = in Christ there is salvation, comfort, free - glorious - communion with = = = = = = = = = = = = = =

4 Observe the misery would forever wander if not called by God; the good Shepherd follows the wandering sheep and first.

1 minds them, when they, -

2 when they should not perish

3 when he could not be safe and happy; and when he could.

5 If sinners knew when they are they would not rest until they return to God;

= Apply the 10th Quer. = = = = = = =

1 apply it with Psal 139 - 23. Le 23 - 24. Ostad 2, 8. = =

2 They could not animate one another = = =

observe the nature of temptation. = = = = = = = = = = = = = =

the Devil told they would be 1 safe, 2 not die, 3 advanced; 4 knowing, Gods, = but they were, 1 unsafe, 2 flying farther from, 3 abased = ignorance they knew not where to hide, 4 Cremonah, trembling, hide and sneaking; =

2 The folly of sinners is it desirable a portion, things from them. —

3 Fear that attends sin, 1 of God appearance the accusations of conscience the upbraidings of devils, the wrath of infernal Gates, make them afraid; = =

4 far and shame. the consequents of sin

Method of Discoursing upon Genesis, 3 Chap. 7–10

Introduction = = = = = = = = = = =

1 We have great reason to thank God for this history of man; which transcends all the histories for use, and beauty. Yet none so dolorous; =

1 The history of the Glorious Angels animates us, is penned with pleasure.

2 The history of fallen angels alarms us and is penned with terror

3 The History of men is a mixed history and is penned with pleasure and with pain. = = = = = = =

2 We cannot be often enough [illegible] what sudden changes what dire vexations fill the short pages of mens sad history. every consideration of it presents the Divine wisdom Goodness and mercy condescension and love in a clear light. —

3. From this passage we learn most important instructions such as —

1 The subtilty, malice, and Deceit of Satan

2 The nature of every temptation.

3 The nature and consequences of every sin. —

we hence learn that,

1 The Devil was a liar from the beginning that he was a Deceiver, and that all his temptations however cunningly devised or artfully executed; are in their nature false hoods = he told them so and so, such truth!!!

Does the Devil insinuate that any unlawful enjoyment will be pleasing profitable, and productive of happiness = if complied with; it will prove the contrary;

Is the man who is tempted to pursue any unlawful thing. or any lawful thing unduely, whether he has departed from it. If he say the Devil has not deceived him. It is because the charm has not yet been dissolved,

2 Give a paraphrase on the 7 and 8th verses, = = = =

Method = of discoursing on Verse 9th =

1 What are you doing? sewing figleaves together

2 Where are you going. hiding among the trees of the garden

3 Where art thou are in what an extremity Satan has exposed.

Take this in the application = = = = = = = = = = =

From this subject we may learn —
1 How sin came into the world; and how irrational as well as irreligious it is to serve the Devil. — — — —
2 The nature of temptation,
3 The nature of sin,
4 That the sinner should never allow unlike sought for by the good shepherd = = = = = = = = = =
5 That thieves are as sure as enemies in the end,
6 That pleasure in committing sin is soon past, but the pain contracted is of long duration. = = — —

We learn from this subject

1 How sin came into the world; and how irrational as well as irreligious it is to serve the Devil.
2 The nature of temptation.
3 The nature of sin —
1 It is positively considered a transgression of the law
2 It is negatively considered a want of conformity
3 It is actually an open Rebellion against God
4 It is formally the worship of Satan —
5 Its consequences are
1 It produces immediate guilt. —
2 Immediate fears — — — — —
3 It leads farther and farther from God.
4 It ent[illegible] it to have associates,
4 The state of every man unlike God calls him that he would forever wander except God calls him, — — — — — — — —

Sermon on John 5: 39th

Introductions –

1 Ethicks or the art of living; Politicks or the art of governing; Mechanick arts, and the fine arts with all the necessary information for passing through the world, are taught & learned from many powers, & every one must learn and use little ingenuity, to make a very [illegible]

2 But God in his infinite wisdom and goodness has given us but one small volume, suited to the brevity of our life; the weakness of our faculties, and our [illegible] circumstances; [illegible]

3 All the Divine light is derived from this one volume It is the sun of Divine light, which enlightens the heart of believers throughout the world; = animated with the Creator of light the sanctify'd talent natural and spiritual light. – – – – – – – – – –

4 By it alone we can judge of Doctrines, sermons religious books; =

5 High commendations are bestowed on the Scriptures,

– Method –

1 Mention some prerequisites necessary in order to our understanding the mind of God in the Scriptures. = this

2 Consider the important office & testify of Christ

3 Enquire into the import of that testimony.

4 Press to the duty from the various motives –

Particulars on the 2d part –

1 On the import of the term Search –

2 The first requisite is sincerity; Jer 29. 13: 14: Prov. 2. 5. Behold thou desirest truth in the inward parts. – Ps

3 The 2d is Diligence, Prov 2-2-5.

4 The 3d is humility, God resists. Jam 4. 6. Matt 18-3

5 The 4th is That we practice what we know;

6 The 5th is Prayer for the Spirit;

Head 2d –

1 By Prophecy; – God himself prophesied of him Isa 9 & 53. Jer 31. Micah 5. Hag 2. Zech 6. Dan 9. &c. = = = =

2 by Types; = Adam, Abel, Melchisedec, Moses, Joseph, David, Solomon, Samson, the Brazen Serpent, & by Ezra & Israel the temple

The Sacrifices; the animals, the bridle, theirs Hate Vow
the Woman & Vows Nullity of Virgin
3 Ceremonies, their meat offerings, their Sin offering
their burnt offerings their Peace offerings - their
washings their burnings &c

But have the whole Down upon Vows not
the word and the spirit testify of them particularly
the Spirit reveals him in us, and from him in
his natural ways, &c

Read Ch 53 of the 5th Evangelist, Isaiah.
the 3d
of the person and offices &c &c
1 They Unity of his Love
2 They Ds of his power Matt 28 - Jo 6. 3, 1 Ds
3 They Unity of his willing ness to serve &c -

Practical applications

1 Let us then abound in this Grace; the hand of the
Diligent maketh rich Prov 3-13. 18 3 - Ecc 7-12.
& that Trust thy name will put their trust in
thee - Dr Owen. said Light is the essence of all
Grace. - - - -

2 End Say not You cannot understand this
Unity - that You think it was efficient for any
purpose and very unto Endeavour to have com-
prehensive Views of it - This is that Great Master
Key which opens very Locks however many wards,

3 Search more on the Holy spirit and Life in
Salvation in obedience - Pray that the Fountain Heart the Stream

4 Is there any book can produce such motives
to sanctity to a perusal of it on its authors account,
for the profit or pleasure demanded from them

5 Remember You are to be judged by it. —

6 Consider the glorious person who is testified
of: and that it is owing of him he never rejects
any one!!! and rejects no sinner who is in the
Land of mercy hope and repentance!!! - - - - - -

8 Consider the beauty simplicity and Grandeur
of this Volume. something in it suited to the
least capacity and excited admiration, Like an
Ocean it lets a man wade that can find
bottom the weakest of its Original in his worst

8 If knowledge be on cause of faith, then encrease of knowledge must be an cause of such knowledge can only be encreased by adding the scriptures, faith, prayer for the spirit &

Additional Thoughts on Acts 11-26.

"And the Disciples were called Christians first at Antioch." "What is a Christian"

1 "He is a disciple of Christ." — one taught of Christ. Rom 8 9
"Not a Disciple of Luther, Calvin, Erskine, Wesley &
1 2 Man may be a disciple of these and no Christian
3 Let me enquire of you Luther what taught you, did the Spirit of Christ or the word of God teach you below the declarations which you are:
4 We call many Christians whom Christ will not acknowledge as his at the Day of Judgment.

2 He is one who has the mind of Christ? with respect both present life, and the things of it.

3 He as my life Christ must humble himself, forgiving given to prayer, retirement &

4 He is one who loves God supremely and his brethren with a pure heart fervently.

An answer to this question

Why are you not a party man? or why dont you join some Party?

Answer

1 Tell me which party would the spirit teach you? or in other words which party would secure Heaven.

I dare not be a party man for these reasons.

1 Because Christ has forbidden me. He has commanded us to keep the unity of the Spirit. & to be of one mind and of one judgment. & love each other with a pure heart fervently. & not to call any man master or father on the account that father Dunn or any man is a father in the church for all men are brethren

2 Because no party will ever unite communion all whom God would receive into Heaven, and they like God love his Child as much as any Child; and man was not made for the sake of the Sabbath but the Sabbath for man. But you'll say could you not join us and let these things alone for, because

3 The man that promotes the interest of a party stands next in guilt to the man that made it the man that puts the second stone on a building is as an instrument as the man that laid the first. and he that subscribes to a party unto both the party & spirit, and in that both there God speed is partaker of their evil deeds.

4 Because all parties oppose reformation. tho all pray for it but they will not work for it; every party Dare not stand on. I speak not against any denomination or Particular, but against all. I speak not against any system of truth but against all, except the Bible. and just like poor Paul did you. and as the precedence. T Methinks I hear some of you say prove that all parties oppose Reformation. I say Behold with that the very persons who ought to have advocated reformation. oppose the History of the Church and Matt 23. 28 besides this. T Methinks I hear some of you again say but cant we go to heaven and stay where we are? Yes. there is right religion and not true religion. there would be no true reformation. I consider what man and Paul and thousands else suffered for you & am ashamed to say I am a Christian for I fear I am not like the saints! - Like the Bible Christians

Rev.

1 Communion Sermon preached at the first Church of the Christian association of Hasting tons; at Bushwick Sunday the 25th Day of May 1801. ----- Sermon from Cant. 2d 8—13.—

Introduction. ----------

1 Some Divide the scriptures into 4 parts. 1 Mystorical. 2 Prophetical. 3 Doctrinal and 4 Divotionals (under they are all Doctrinal!!—

2 This Song of songs is the apex or Quintessence of the Doctrinal parts. — the Book of Canticles is as it were the heart of the book of God. "Holy" with Love for the Daughters of Jerusalem. "Song of Espousals" "a song of Loves," the sublimest Songs. Lequering out in the Language of nature. the mutual confluence and raptures & Delights of the incarnate God of Emmanuel and his blood purple. the redeemed of his blood.

3 It is a song which no man can learn but the Redeemed, a song that none else can truly and intelligently sing but the Children of God. no one can taught of God. ---- the language is human, and natural the ideas spiritual and supernatural.

4 Read the Description of the Bridegroom and the Bride. the Bridegroom, Chap 5. 9—16. the Bride chap 7. 1—9. ~~~~~~~~~~

5 In this passage the Bride the Spouse of her beloved Emmanuel, and then Emanuel speaks to and addresses the spouse = = = = =

On verse 8th observe

1 the voice of my beloved! — behold he cometh!

on these words observe

1 upon which the spouse discerns the voice of her beloved? John 10. 3. 4. 5? by what ear did it hear it?
2 with what joy does she hear him? John 3. 29 the friend of the bridegroom rejoiceth greatly because of the bridegroom's voice. ----
3 What is saying? that she cannot tell one, her eyes is ravished with the sight of him. behold he cometh leaping and skipping &c. on over

1 He comes cheerfully & with alacrity.
2 He comes overcoming and surmounting all Difficulties; from this we learn the mutual love of Christ and his Church. she calls him beloved. do we so? can sensible manifestation and spiritual communion subsists between Christ and the believe. ----------

Verse 9th

1 This Verse may be a prophecy of O Testament times when Christ should be taken from the cradle of Common but he left Faith in them as a remnant
2 But in the Lords supper he is taken from the walls of external signs.
3 It is called an halt in relation to heaven, our halls our signs, & our Lord's next coming.

In the 10th 11th 12th 13 Verse we have The substance of the whole epistle & Jesus observe Christ calls her his love his fair one no matter how much reproached by the world. — Upon that last Christ takes leave of the church for a time.

Verse 14th Comfort every christian by the assurance & his encouragement to the queries

Verse 1st

1 The mistress is gone
2 The wine is out
3 The flame upon the Earth being dies down
4 The time of Singing Birds is come

Apply this to a typical prophecy of Jews, O Testament

1 The introducing of the Gospel, & removal of
2 The delivery of the Church from the power of
3 The conversion of sinners
4 The consolation of believers
5 The resurrection of the Dead. &c. ——

Is good to make hay when the sun shines
Is good to prepare for winter.

In these above Christ reasons Ulph God Jacob his mercy in bringing us through winter storms and in affording us abundantly of the means of grace.

Sermon; from Rom 8. 32

Introduction.

1 In this one small verse we have more comfort
than in all the volumes of controversy in the world
2 Use our religious time Empire of twelve to the
words of this text for a little moment any digression
Method ---------- shall analyse and explain from the words of the text.

Clause first

1 pause and reflect on the term "He" ----------
2 "spared not" - Behold his justice, his severity!!! -
Cite instances of his justice illustrated on individuals
in families; on thousands; on nations; on a world!!!
on the whole human family; on angels; on Jesus!!!
3 His own son; - amazing love, amazing justice!! -
4 but delivered him up, Observe "the Death" a
Death of Death - not like the Death of all men.
Is 53. 7th Zech 13. 7
5 "for us all" who, us. what us; see the context!! -
6 How shall he not with him also freely give,
having given the greater shall he not give the
lesser, "all things" Seems would fail beneath.
7 "all things" seeker 3, 22.

1 Remission of sins, that can't pardon!!
2 Justification from all things
3 Peace with God, His Holy Spirit!!!
4 Victory. Victory!
5 Heaven a crown a Kingdom!! -

O my friends think on these things! see that you
refuse not him that speaketh. God invites & you
& God Commands all you believers all here as
Covenant believers in Heb 2. 3. 10 27. 28. 12. 25

After Sermon take for a Motto;
2 Peter 1-13. - and from that pass on to shew,
1 our Confession of faith. testimony & Creeds;
2 our time of Communion. --
3 our progress hitherto.
4 Explain our principle of fellowship &
Compliance;
& Caution against the Calumnies reports,
Conclude with a suitable address. --

mention that I have some of the addresses
with me to
intended for Jesus Lords marvellous!!

Philippians 3: 8th.

Method.

1 By way of introduction, the man who has got his eyes open by God sees things in a different point of view, from the men of the world. Illustrate; 1 in the case of moses 2nd In the case of Jesus, 3 In the case of Paul.
2 Consider what this Knowledge of Jesus is —
3 Wherein its Excellency consists.
4 How it may it be obtained?

Particular observations on these Heads,

— Head first —

— What is this Knowledge? —

1. It is not a notional speculative knowledge of Christ. this we can acquire without much "Effort" or expence
2. It is an intimate acquaintance with the person, offices and salvation of Christ. and it is similar to what a man has of himself in value. for it is written "all that know thy name" It is salvation itself — Jn: 53: 11. Jer 9-23; Jn 17. 3. Ps 9-10; 91. 14. I will set him on high because he hath known my name", = It is an experimental knowledge of Christ in the heart" = 1 Cor 2-2.

— Head second —

— How is it so superexcellent? —

1 It excells the knowledge of nature — descend upon the wise men of old when did they knowledge learn them?!
2 It excells the knowledge of the Arts. Law, political mechanical Musical. for pleasure and profit —
3 It excells the knowledge of angels,
4 It excells all knowledge in its effects. it forms unto the same Image; 2 Cor 3: 18. It makes one like angels not only but like angels companions for they do see God: It takes an example of this from Paul 27 Acts 1-12. It teaches to count all things
5 but dung Head three

— How shall we obtain it? —

1 Not in Philosophy. not in Controversy not in the world. Jer 9. 23. 24 — Prov 3. 13-18.
2 In the Bible. Jn 5: 39; Ps 2-2 b. 2 Cor. 4 6
3 From the Holy Spirit Jn 7-45
4 It must be all absorbing in the person of Christ: Col 2-3 1 Cor 1-24. Instance the Jews.

Conclusion

1 Consider the Price of it. Heb 11. 25-27. Phil 3. 7 & Matt 13: 45. 46.
2 Consider the beauty of it. Prov 8. 10 — It bears no spots.
3 Consider the tendency of this knowledge; light.
4 Remember the fear of the Lord is the first letter of Prov. Faith. Love, joy, Peace in the Grace all the Cluster of graces;
5 The more we increase the knowledge the more we shall grow in meekness & self denial —

John 21st 15: 16: 17 Verses:

Simon — Feed my lambs — or my sheep.

Method

Introduction. Among the many figures employed to set forth the Ministers office that of a shepherd sums up the most expressive. Is 40. 11—

1 By way of Introduction. Among the many figures employed to set forth the Ministers office that of a shepherd sums up the most expressive. Is 40. 11—

2 The sum and substance of the qualifications necessary for a good shepherd is that he returns and loves the proprietor of the sheep.

3 The only proper motive we can have in taking upon us the office of a shepherd is love to the owner of the flock. and of course to the flock itself.

4 The duty of a good approved shepherd is to feed my sheep feed my lambs—

Particular observations on each Head:

1st Head first.

1 Jesus Lord called himself the good shepherd so has he left for example of all shepherds to the end of the world. John 10. 11—16.; he is called the Chief shepherd 1 Pet 5. 4

2 The qualifications may be reduced to 4 Heads.—

1 The spiritual gifts, christs and graces the effusion of the Holy Ghost. 1 Cor 12. 11-12. Ch—1—3. 1 John 3. 24

2 The love and compassion to the flock. Is 40-11

3 The watching over & feeding them Is 40-11

4 The zeal for the Glory of his father, — The zeal of their lives has written his epistles

on Is. 57-14. with 62-10 -busy.

Introduction

1 Animadvert on the gracious Design & effects of Reform
2 The Design of the prediction under Consideration.
3 Shew that the state of the Jews and the providence of God towards them at that period answer to the state of the Christian Church now.
4 Delay, why then attempt Reformation among the Jews is a dispute determined time for their call.
Ans. Is 62, 5. & 66 and Daniel many shall run
5 Reformation out of the Church is in the Church yrs
viz Is 63-1-6. 2 Sy. 19. 66. 19.

---------- Method ----------

1 Consider the duties inculcated under the figure in the text:
2 Shew the performance of those duties have been attempted by the Christian Association of Washington.
3 Conclude with an appropriate address,

---------- on Head first. consider ----------

1 might the import of Go through. Go through
2 the necessity of complying with it: ----------?
3 Take up the Stumbling blocks — what impede?
4 Consider the established wards — it is out of repair:
5 buy the standards and the true standard,
6

Address after Sermon

1 Examine Yourselves; and be like
2 You are to grow in Grace and be like
the Cedar on mount Lebanon. ----------

Luke 2. 14.

"Glory to God in the highest, and on Earth peace, good will towards men"

Introduction.

1 When the author of our Salvation made his entrance into this world Angels; erse men & inanimate Creation sang rejoicing to his greatness:-

2 We would be curious to hear what Angels would say or what they would sing respecting our Salvation? Here it is. Vs 14. - - -

Acts 17. 11-12 verses.

"They received the word with all readiness of mind and searched the Scriptures daily whether those things were so. Therefore many of them believed."

Introduction

These people are held forth as an approved example, an Example to be imitated throughout all generations. Consider "their circumstances" & their conduct.

2 Dispose the subject into a methodical arrangement,

1 Enquire what is implied in receiving the word with all readiness of mind?
2 How did they use the Bible.
3 Shew how we are to search the scriptures in order to believe and understand them.
4 Point out a few motives to comply with this important duty.

Observations on Each particular, - Part 1

1 They laid aside their prejudices and opened to conviction.
2 They were disposed to obey the truth, not their old prejudices and impressions.

Query, what is a prejudice?
a sentiment received without due examination.
a man may hold 33 articles in his Creed and not hold 3 of them as the result of due examination.
3 Shew that the religion of a great many is educational traditional and not learned from the word of God!!!
4 That there are a great many books taught and but few Bibles taught & professors taking methodist.

On 2d particular.

1 They did not use their Bible like a text book, to prove their preconceived notions.
2 They did not bring it down once a day to read a chapter in a formal way in their families - no, no,
3 They searched it daily; which leads me to shew the manner.

1 The first requisite is sincerity, 2 Diligence 3 Humility 4 prayer. = = = 5 practice what you know; - - - - - 4 Point out motives to excite; - - - - - -

1 That in this one volume you have all that light which is sufficient to guide you to heaven. Ps 119-105. 2 Tim. 3: 16. John 5: 39 compare it with the light of the sun. Ps. 3. 4. Col 4-16.
2 Consider the plainness of the scriptures. Eph. 3. 4. Col 4-16. 1 Thess 5. 27. - - - - - 1 Tim. 1-4.
3 There is no book more worthy to be perused than the Bible on account of its author, its profit and pleasure.
4 You are the judge by it. - - - - - Text.
5 comprehensive views of it the best way to open many
6 There are many other titles to it "Eternal life" are the Gentle motive, to be urged. "Light" the source of all good.

1 Cor. 1. 30, "But of him are ye in Christ Jesus who of God is made unto us wisdom and righteousness and sanctification and redemption."

Introduction.

1 All mankind are either in Christ, really, or not so. = Christ
2 all mankind in a state of nature are without God without Christ, and without hope in the world;
3 All that are in Christ, are so not of themselves but of God. Vers 30.

1 The cause & strength of this assertion let us
2 Speak of the privileges belonging to them that are in Christ.
3 Conclude with an "appropriate address"

Method.

1. Explicate on the Cause or reason of our being in Christ.

1 Not of ourselves; but of him. Vers 30;
2 His being of the sovereign mercy and favor of God. Deut 7. 6, 31-3, Matth 11. 27, Ex. 33 19.
3 Why are you in a civilized country, when in a Christian Land, when have you the bible, why are you in the Land of the Living, why are you in this assembly = Not of your selves, it is of God.

2 Consider the blessed privileges of the man who is in Christ Jesus.

1 If any man be in Christ Jesus he is a New Creature. 2 Cor 5. 17, Gal 6. 15.
2 If any man be in Christ Jesus, he has the Spirit of wisdom. Christ is made his wisdom. Col 2. 3
3 If any man be V. this justified. Is. 45. 24, 25; Acts 13. 38. 40. Rom 8. 1 Vers 30; Lu. 23. 43, 2 Cor 17. 21
4 If any be in Christ, he is sanctified, Vers 30 = Phil 3. 9,
5 If any man be in Christ he is redeemed & is blessed for ever more. Rev 14. 13. 1 Thes 4. 14. 16,

1 Address to those in Christ.
2 Address to those out of Christ.

Acts 10. 34 .. 35. Of a truth I perceive that "God is no respecter of persons; but in every nation he that feareth God and worketh righteousness is accepted with him".

Introduction.

I Good men have had their sinful prejudices from earliest time and what is the way they think God thinks of them.
2 Hitherto Peter thought that God rejected men naturally.
3 God respecteth no man on account of an accidental or external advantages &c, Job. 34. 19.

Method of Illustration

1 What can we to understand by fearing God; and working righteousness? ... God
2 That this is the only thing acceptable
3 That if God accepts, we must as fear him and work righteousness so ought we ...
... In Head first observe. ...

1 The whole of religion is frequently implied under this one expression. "The fear of the Lord", see; Job 28. 28. Ps 111. 10, Prov 1. 7. Is 11. 2 3. - Expatiate on the importance of it.
2 The import of these terms working righteousness or either in form or in substance frequently used both in the old and new Testament; Gen. 4. 7. Ps 15. 2 Micah 6 6-8. Ezek 11. 34. Rev. 22. 14. and must always understood from the times of the dispensation. shew how understood under this. John 6, 28. 29. Illustrate; Neh 10 24. and Deut 32 illustrate, Revelations 22. 14. ...
4 Shew 1st. from scripture. 2d from reason that the first good work, any man can do is to believe in our Lord Jesus Christ. Mk. 11. without faith illustrate this from Rom 7. 4. & 5th with first Head

Illustration of Head 2d

1 It is not sin or that God will punish a man with Death Judgement &c Rom 2. 13. Gal. 1. 22-24.
2 It is not that he belongs to a good round Party;
3 It is not that he has a form of religion; but,
4 It is that he fears God and worketh righteousness

Illustration of Head third

1 God has regard to this character as ought the Gospel Rom 14.
2 No Church known of can dismiss allegiance by this rule
3 Saints de[illegible] must not be expected to be alike.
4 How you in conclusion to make all regard alike.
5 Open the Gates of the Church as Christ has the Gates of Heaven
6 When God hath clean[illegible] called not them common or unclean
7 [illegible]

Heb. 11-1.

"Now faith is the substance of things hoped for,
the Evidence of things not seen;"

Introduction

1 There are three ways by which we assent to a thing
as true, and dissent from as such,

1 By innate principle of natural light.....
2 By rational considerations of things Externally
proposed to us,.....
3, Faith that this respects things, we could not
have found innate principles from rational
considerations..... this therefore is set above the latter.

2. Speaks on different kinds of faith,
human, infallible, Divine, Supernatural &c.

3 Speaks on our duties. 1 of opinion, 2 knowledge,
3 faith..... mistaken.

1 Faith is the substance of things hoped for
2 Faith is the evidence of things not seen.
3 Apply in the case of Moses & Paul,-

1 faith gives things hoped for a substance in the
mind. this is the case of the spirit.
2 faith gives things not seen, sure & future
an evidence in the mind &c. illustrate these.

1 Hope for freedom from sin — guilt is removed
2 Everlasting peace,..... peace
3 Everlasting joys,..... joy
4 Unfailed Love,..... Love begun
in the soul by faith, the heaven a subsistence;

1 Jesus ascension. - by the Evidence
2 See the glory of Heaven.....
3 See Abraham Isaac & Jacob; the Creation
of the world Deluge Judgments &c
Instances these; Instances Paul,

"the Evidence of things not seen"

Heb. 11: 7 "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is of faith." — In this verse we learn

1 — the principle which influenced Noah, and which actuated him — viz. = faith =

2 His faith was in things not seen as yet

3 He was warned of God, being warned of God

4 He prepared an ark

5 by this means he condemned the world

6 & became heir of the righteousness of faith

Chronology of Events.

month = Day

1 Preached my first Sermon from Mathew Ch. 1st Chap. 21 — 27. Buffalo — July. 15th 1810.
2 Sermon preached Cross roads. from Gal. 3-28-29) July the 22nd — 22nd — 1810.
3 dito Washington March 16th 27th July 29th
4 dito — Buffalo dito — 1st Aug 5th
5 Cross Roads Sept. 6 — 10 — 18. dito 12th
6 Charlestown Rural 20 — 11 — 13. dito 19th
7 Buffalo — Dito — dito 26.
8 Cross Roads Jan 5 - 22 — 2d Septemb.
9 Washington — March 7 - 24 - 27 — 9th
Buffalo Church. dito 6 - 7 — 11th

Thoughts on 79th Psalm: — — — — — —

1 How have they entered into his house?
2 How have they defiled it?
3 How have they laid Jerusalem?
4 How have they dwelt Carnally? — answer they have!!!

1 They must enter into his Kingdom before they were born!!! — — — — —

Sermons the Subject of which is

JESUS CHRIST

Washington
December 23: 1810 Sermon 1st in order

1 Corinthians 16 22d.

"If any man love not our Lord Jesus Christ, let him be Anathema Maranatha;" = = = = = = =

Introduction

1 It was a moving Question proposed by our Lord to his Disciples; "What think Ye of Christ?" "whose Son is he?" 2 It was another trying Question put to the Jews, "If David then call him Lord how is he his Son?" 3 It was a searching Question put to the Pharisees, "when they say that I do cast out devils are they not of God?" = = = = 4 A man cannot be born a Christian any more than a man can be born a Politician: A man that says he is a Deist, a Socinian, an Independant, an Antichristian or an Epicurean because his father was so, by birth but his principles and his faith upon a thorough search and examination; = = = = = 5 Explain the terms in the Verse = " " " " "

1 Anathema, is used to signify an accursed. Rom 9-3, 1 Cor 12.3, Gal 1-8.9

2 Maranatha only used here & much esteemed by the Lord Christ. Frequent application & Scripture;

Method

1 Enquire into the import of the Love here spoken of.
2 Point out some motives thereto,
3 Consider where the evil of the want of it consists.

Part 1st

1 It is a supreme love, Matt, 10. 37-38.
2 The expression of it is Cant. 1-3, 4.7-8.1-3. 2 14, 5 16
3 It is a love to his Person salvation, Precepts ecuses and people, - Joh. 14-15. 21-23, Matt 25-35-40,

2 Motives.

1 When God required the Israelites to take him as their God he by commands. he adds a motive to induce them; "I brought you out of the house of bondage" The causes and reasons of our duty are to our minds; that all our internal powers may be therein engaged.

2 Christ is not merely proposed unto us as the proper object of our affections, but he calls on us considerations to take those things that may satisfy our Souls, that is the most first, necessary and

reasonable and advantageous object for our life meditation on. Phil, 2-7-8 & 1 Jo. 3-7-10.

3 All our wants and desires; and his fulness and Relations our motives to engage us to him,
our wants leads us to consider what he did:
our desires leads us to consider what he is in himself.
So that we love him; principally and ultimately for what he is in himself, but neatly and immediately for what he did.

This is the constant method of the scripture. It leads us to him person, and presents the consideration of what he has done. Phil. 2-5-10. and 3-7-10.

4 The motives unto the love of Christ are so great and so many that God suffers us through all the dispensations of his providence unto this that it requires the whole of our life time to meditate on them.
All persons we reduce them to,

1 The acts of Christ, the substance of these motives.
2 The strength and fountain of those acts which is the life of these motives.

1 The acts of Christ.
That which as mediator he did or took and the consideration of the benefits which we received thereby comprehend the substance of these motives. = = = =
1 "Who loved me, and gave himself for me"
2 "Who loved us and washed us in his own blood"
3 "Who made us Kings and priests to God"
4 "For thou wast slain and hast bought us unto God with thy blood".
"These are transcendant, and brought on for"

N: 1 The least benefit obtained by the least trouble, deserveth that = I know the hand of grace when it is not to be seen" What then of the greatest gift ever? bought with the greatest expence

N: B. 1. 2. If we believe these things, it will produce love; and love will produce obedience.
"Just as it hath by love"
The effect of this faith you have;
Ps. 103. 1-3.

N: 3. Whatever we profess concerning these acts, engage not our hearts in ardent love thereunto. It springs from head clear a opinion, not from faith.

3. He that is no Christian who lives not much in the meditation of the Death & Passion of Christ and the effects of it. He that is not a Christian, who doth not often meditate on the Death of his Savior, who doth not desire his life from it;

2 The strength and fashion of these acts,

That which the Scriptures chiefly insist on as Nature to love Christ is, what he hath for his love to us,

1 Love is that Jewel of human nature which commands a valuation; wherever it is found.

2 Especially it doth so if it be altogether and entire

3 more especially if it shew it self, in effects tenderness and Charge able to them in whom it is, and highly beneficial to them on whom it is placed,

4 the essential nature of it, consists in willing good to them who are the objects.

all these things are found in the love of Christ unparalleled in the whole Creation. Gal 2-20 Eph 5-2. 25. 26. 1 Jo 3. 16. Rev 1-5-6,

Man's love and Jesus was the sole charge of all his meditations - It is true, he understood this most principally with respect unto the glory of God good out of love unto him. But still respect unto his only saviour was his abundant overflowing love, 2 Cor 5-14

"Christ commendeth his love to us, in that died, when for us, when,

1 We were as deformed as sin could make us

2 We were most deeply indebted, then the whole creation could pay an answer.

3 he undertook every thing that is evil in his own person

4 he undertook for us to procure by it, everything that is Good in the favor of God, and eternal blessedness.

"The love of Christ constraineth us"

1 Constraineth us to make a return of love,-

As love cannot be forced unto Cant 8-7. so a man would give all the world for a recompence of love without love, it would be despised,

To fancy that all the love of Christ lays, consists in the use of ordinances and promises of the Gospel, and all the love unto him in the observance unto his commandments, without a Real love to him in our persons, and our love to his person

Eph 5. 25-26. is to overthrow the whole power of Religion, to despoil it of its life, and will, leaving nothing but a mere carcass behind.

3 The Evil of the want of this Grace

The want of it casts persons under the highest guilt of ingratitude, that our nature is liable to, - the highest aggravation of the sin of angels, was their ingratitude unto their Maker. - by his mere love and will and pleasure, they were elected in the highest excellency, preeminence, and dignity that he thought good to communicate unto any creature and may be that any mere created nature is capable of, they were in their first for what they had no merit from undeserved goodness and bounty and so were themselves the everlasting ruin.

- but ingratitude herein exceeds these -

Application.

1 Do we love him, by ordinances, his people, and rejoice in him O Glorified. Are we willing to part with every thing that comes in competition with him. -

2 Sermon 2d - Mark. 16. 16 He that believeth, and is baptized shall be saved and he that believeth not shall be damned

Introduction

1 We preach the Gospel when we say he that believeth not, shall be damned, as well as when we say he that believeth shall be saved; Vers 15,

2 The Great inquery of the heart when at all any exercised with God as revealed in the scriptures is Micah. 6. 6-7. or with Job 7. 20;

3 The most important Question of the Gospel is Acts 2. 38. 16 30,

4 The same thing "believe and thou shalt be saved," is all that is required of the most abandoned, as of the most moral and virtuous.

5 Observe how this is the language of Scripture; Matt 1 15, Luke 8 12, John 1 12, 13. 3 15, 16, 18, 36. 8, 24. 6. 29, 20 31, and upon the same doctrine lay the apostles under the Gospel; Rom 3. 4-5 chapters, also in the

6 Reach on believing in the Name, - John 3; 23;

7 This belief is represented under various figurative expressions; =

=1 we find it represented by coming to Christ; this our Lord calls the being drawn and heavy laden Matth 11 28, John 6. 35, 37; Ver 45, 65, 7. 37.

=2 By calling believing Christ, John 1. 12. Col 2. 6.

=3 by a flying for Refuge. Heb 6. 18.

=4 by trusting, Is 45. 22. Luk 12. 10, Jer 39 17.

=5 by trusting in Christ, 2 Tim 1. 12 -

Matters to be understood by this believing which is here spoken of, by which true saving faith

2°. How does it purify;

3 Press the necessity and importance of this faith by this consideration, he that believeth not and he that believeth not is damned.

Particulars under first head,

1 This belief, so frequently spoken of in the Gospels the same with that faith often spoken of by Paul both Romans, Galatians and Hebrews —

Rom 3. 28 - 4 - 3. 5. - - - - - - - - - - - - - - - - - -

2 Other heads we intend to ask by Question, 1. Whence the author of this faith or belief? 2. What doeth it imply? -

1 Whoisthe author of this faith?

1 It is not produced in the mind of a man by his own natural strength. Neither is it the effect of human authority; of the testimony of the Church, or of moral suasion, or Rhetorical Eloquence;

2 But believing indeed is our act; but the power that maketh us beget it forth, is of God; John 6. 29; and Eph 1 - 17 - 19. and 2. 8 It is the operation of the power, agency or Energy and exceeding greatness of God, that worketh in us to believe; —

To commit our souls in to the hands of Christ, under a sense of our guilt and misery, requires an act of almighty power. Therefore Jesus is the Author of our salvation of our faith. Heb 12. 2 Rev 1 - 16 / 2 Cor. 10 - 4 - 5 - 2 Thes 1 - 7, = = = = =

3 Does this Consideration forbid the use of means &c? Neither exhorts to either; because if a man thinks he can believe when he pleases, it proves to him from using the means, and this declares also, it keeps from all despondency, from all confidence, from spiritual pride, and boasting; Is serviceable to humanity, which is convinced of uncertainty upon salvation; not the Righteous, for can't call it. Yet calls faith from W. the whole need not a Physician &c. - I question as much to call upon him, who has commanded us to believe. = when boasting then O. M. that glories let him glory in the Lord -----------

2d What Faith implys

1 An assent of the mind, to the Gospel way of Salvation; upon a conviction of its excellency and importance wrought in the mind by the Spirit of God; = we must first be convinced of sin. of our need of Christ, of the sufficiency &c. My assent to the Gospel way of salvation, that the assent will not do unless along; Simon Magus; when he saw Philip work miracles and was converted of the truth of the Gospel Does not he assented to it -

2 It implies a consent of the will; and an application of the soul to Christ, receiving and resting upon him salvation. ----------

To illustrate this consider;

1 The object of our faith. the whole word of God is the subject matter of our faith.

1 God as revealed in the scriptures, is the proper object of our faith; not in all his perfections, Heb 11, 6, but

2 Especially the mercy of God through Christ Psalm 31-1 Psal 33.18, Luke 18. 13th so is the object of our faith and hope;

3 But the mercy of God in Christ as expressed in the promises, and the subsistence of all the promises, is Jesus Christ, our Lord. and Christ alone is the immediate object of faith, for pardon and life, Acts 16. 31. But again

4 As Christ is represented under various,

characters, and discharging towards them all those
ons necessary for our salvation: and do only perform them
Christ an immediate relation to our justification: so
we may enquire what effect, if any, faith in
that act of it, that relates immediately to our justification
is.—2 It is his powerful offering = Justification is
to be delivered from guilt and punishment of sin
and to have a title to heaven, being in the favour
the favour of God; = Gal 2-16 - life, is the great benefit
the soul has with Christ; Jn 3-16, = a complete Christ
is all the sinner has for justification =
2 What is the essential act of it? Believing in
Christ is an humble application of the sinner
for salvation; = 2 Tim 1-12, = he sees; which
object and nature of faith; considered in general
as saving faith; has for its object, Christ in all
his Characters; God in his nature and perfections
as revealed in the whole of his word; Christ consider
ed as justifying & lost in Christ in his powerful
Characters, Offices and is not only a reposing thing
Object concerning him, but a direct application thereof
in which the soul embraces & receives all his own
Righteousness; trusts in Christ, receives him and lets
upon him for salvation Justification
3 This Justifying faith is a total principle of
Obedience = Faith without works is dead, Jas 2-17. by
Gal 5-6, =

Hence assurance is not in the nature of
saving faith; We may really believe in Christ, though
we do not see our interest in him, = There is an assura
of the truth of the promises of God inseparable
from faith. Let us draw near in the full assurance of
faith. James 1-6; = Ask in faith nothing
wavering; the meaning of which is not that we might
believe that we will never that wants, & that this
is essential to acceptable prayer but that we
come with a steady belief of the truth of the promi
ses of God; and that he will fulfil them according
to his own time & manner
2 If we are justified by the faith of assurance,
then a full persuasion that Christ is ours would
be the object of our faith, and not Christ himself; in
this case the principal act of faith would be an act
of the understanding; and whereas it is the will
& moves a man to choose & embrace Christ as he is
when he is ours. and so draw him to himself

Head 2=

Part 1 Faith does not justify us without the object; = the scripture [illegible] such object; Act 16-31

Objection Rom 4-3 = Gr his act of believing and that our faith itself justifies us; = then is a contradiction; Faith through the gift of God is an act of ours; to say that faith justifies is to say that an act of ours justifies. Ergo. we merit heaven and are justified by works; eg Rom 4-5-6; It was the object and not the act of believing that was counted unto righteousness = But Jesus Christ is an object, that has the act which belongs to object; Mat 15-28 It was not the woman's believing that healed her but it was that came from him; It was not faith that made peace whole but the power and strength of Christ apprehended by faith Then it is not faith that justifies us but the Righteousness of Christ received and apprehended by it. = [illegible] and not an act of believing that is the justifying righteousness; =

2 Faith does not justify as accompanied by works;

3 Faith justifies as an instrument by means, that is only an instrument to justify us and not the cause or [illegible] = as the poor man when he stands for an alms, - his hand is the means by which the alms is conveyed to him and enjoyed though not the cause, or [illegible] the alms —

Inferences from the head,

1 Justification is not a gradual work; = Either a person is pardoned or he is not. he has a little he has not a little. there is not half pardon, half no pardon; = If we are justified by our own obedience then is our justification gradual; =

2 Believers may strongly & more weakly mistake in difference with state of believers though it does in their frame; =

3 Why reject this way of justification? Will a Doctrine by any means displeasable to God, be not an uncomfortable doctrine? If it be unscriptural, - why then not comply with it.

= Ward 3 =

Sermon John 14-6

I am the way and the truth, and the life, no man comes to the Father but by me."

1 = "Jesus Christ is the substance of Religion". = = = = = =
2 Jesus Christ is the Alpha and Omega of all things
3 He is the Origin design and object of all the Scripture and of each book in particular. . . .
4 Prophecies types and Ceremonies point to him - and are accomplished in him
5 his person his offices, his power and love shine throughout the whole." = =

Method -

I Consider what is implied by Christ's being the "way". I am the "way".

Part. 1 He was the "way" for himself to enter in to Heaven. Heb 9. 12"

2 He is our "way" of access to the Father, Eph 2. 18. John 14-6".

3 He is our "way" of admission into Heaven Matt 11-28 etc 4/2 John 3. 14. 15-16 = 17 [illegible]

4 He is the saints "way" through which he conveys spiritual blessings to us, " =

5 this "way" is in his person as "God manifest in the flesh" Heb 10. 19—22 =

6 this way is in his Mediatorial including his Offices of Prophet Priest and King."

Improvement of this Head. 1 Are we walking in this way ? " = 2 " It is only in this way that we can expect peace, safety, and success. Is 35. 8. 9. 3 In this way only we shall be [illegible] and arrive safe" =

2 Enquire what we are to understand by Christ being the "truth".

1 God himself is essential truth, being & Goodness Christ is the declaration or manifestation of it all,

2 The Person of Christ is the Repository or treasury of truth, " " in him are they to be found" all that is known and we depend on, in other Relations I endeavour.

"He is the Centre and Circumference of all the Lines of Divine, Spiritual and Supernatural truth and the beauty of it is only to be seen in the face of Jesus" 2 Cor 4-6.

3 He is "the truth" essentially as he is one with the Father, Deut 32.4.

4 He is so efficiently as by him alone it is fully and effectually declared, Joh 1.18=14=17.

5 He is so substantially in opposition to the types and shadows, Col 2.9, 17. Heb 10.1 Heb 10.1 Heb 10.1

6 He is so subjectively for all divine truth is treasured up in him, Col 2.3.

Hence we are said to learn Christ, Eph 4.21. to get full of truth, to study Jesus, this is unfailable truth. more so than science

7 There are two things wherein the Glory of truth doth appear 1 its light. 2 its efficacy, these all Divine truth Solemn from Christ, Joh 1-4, 9

N.B. Whatever Systematic knowledge we have of Divine truths, as they are doctrinally proposed in the Scriptures if we know them not in their respect unto the person of Christ, as the fountain of all the Counsels of God, if we discern not how they proceed from, and center in him, & the way we bring in spiritual darkness to the understanding = to all spiritual life & Light in us & hang, and from him alone, - Consider "instance herein of the Jews." (over)

2 Its efficacy herein unto us Eph 4.20 21. 22 24, Joh 17.17. = = If divine truth do not thus operate and act on our hearts, they are as water separated from the fountains, they will soon dry up or putrify, as a stream cut off from its spring, or a stream cut off from its fountain ceases to flow.

8 All Divine spiritual truths are declarations either of the Grace & Love of God in Christ or duty thereon and Gratitude unto him, and all unto these things Christ is all & all"

Gives the evidence of Divine spiritual truth, and the foundation of our interest in the benefit, advantage and comfort of it depends upon this Relation to Christ. - In this the Reason is

1 Hence it is that the knowledge and profession of the truth with many is so fruitless, unsuccessful and useless; It is not known; It is not believed, It is not understood in its relation to Jesus, & a vital account of it is communicated, Light and life and power to the soul.

2 Hence from the truth and is in Jesus. Eph 4-21-24

3 the truth shall make you free, Joh 8, 32.

2 What are we to understand by "the life"

1 In him as God life essentially exists; for in him is the cause of all natural spiritual and eternal life. John 14-6, John 5-21. Acts 3-15,

2 In him as Mediator is communicated life for the whole Church. John 5-26, 6 54, 57, 68, 11 25. 26. 1 John 5. 11. 14

1 He is the Author of life 2 He is the Rule of life

3 He is the living way. the living bread,

It is his life giving spirit that quickens us to walk in the way. and enables us to believe the truth no man can walk in that way or believe that truth only as he is quickened by that life. = = =

Sermon Philippians 3 - 8 Verse

"Yea doubtless, & I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: - for whom &" - - - - - - - - - -

Method - that the Apostle includes in this "knowledge" of Christ Jesus his Lord. - -

2 Considers the superexcellency of the "knowledge". Directions for the proper of all

3 Gives a duty Directions for the proper of all means unto "this knowledge" - - - - - - -

4 Engages after our progress in "this knowledge"

- - - - - -

1 Observes in the first

1 The Apostle Paul considered every other attainment as not important; without "this knowledge"

2 Great and astonishing effects are ascribed unto it in the sacred word; - Deuter 30 - Isa 53-11. Isa 9-23-24 - John 17-3. 2 Peter 1-3, Rom 9-33. - 2 Peter 1-2-3. - Hab 2-4 - Ezek 7-12 - - -

3 "This knowledge" implies an acquaintance.

1 with the person of Christ -

2 with the Offices of Christ; -

3 with the mind of Christ -

4 with the way of salvation through Christ -

2 Observes in the first, -

1 It excells the knowledge of nature

2 It excells the knowledge of Arts,

3 It excells all knowledge of Angels of all sorts, Jer 9 - 23: 24 -

4 It transforms us into the divine image and makes us more Glorious than all other Glorious creatures 2 Cor 3-18 -

3 Observe in the third - - - - - -

1 It must be all derived from the Scriptures of truth on the 4th day - month was begun, 4th Day of Creation was finished, not a ray of light in any luminary then in an Angel, but what is derived from the Bible. - Psa 5-3 -

2 It shed any light in any upon any truth Heaven from the Author of Christian Religion,

3 It must be all the third in Christ. Col. 2-2. - 1-3.

man as Solomon says; -

1-2-3 by it effect Col 2-2 - Eph 1-17-18, Prov 1-3-4

1 Cor. 2. 14 - 2 Cor. 4. 6. Phil. 3. 8. 10. 16. 17. 9 - 25. 27. 1 Thess. 4.
Ephes. 1. 17. 18. 4. 22. Christ crucified the power of God

On the Head. Obser

1 That is a growing knowledge, 2 Pet. 3-18; & the
last of the Duties -

2 What improvement have you made in the knowledge
of this person = this office = his salvation = his Nature,

3 Remember what this knowledge that can be attained
by how hope years & pray - Father on the first
lines in the Chain of all Graces = = -

4 The Eminent Doctor does say "Light is the source
of all Grace" = Light was the first thing God
created.

5 Prayer very few times here = Ps. 2-4 ——

6 Beginning of the knowledge, the first letter of it
the fear of the Lord; Acts 1- 7 Job 28=28 - ——

7 To the same mind in us that was in the beloved
Apostle. = =

8 The portion of the Days of heaven Christ, to knowing
as we are known, and apprehending that for which
we are apprehended of him. = = ——

For Introduction -

1 Christ not a quest to seek - not a speculation.

2 "all things" he suffered the loss" this appears
that he was fearful. else why should he not -

Note, on Head 9 - on 2d Obser.

Excells. 1 Ethick arts. or the arts of living well ——
2 Political arts or the art of governing well. ——
3 Mechanick arts or the art of making fortunes, ——
4 fine arts. the arts of pleasing the senses ——

Obser on the Parts = Your Doctrine ——
the certainty of the Apostles doctrine = = = = =

Psalm 87 A few observations on the

Vers 1 "His foundation is in the holy mountains".

1 on this mountain Solomon built the house of the Lord at Jerusalem. 2 Ch 3-1

2 On this mountain the Lord appeared to David 2 Sam 24-18.

3 On this mountain Abraham offered up Isaac his son. Ex 22-2

in this mountain the temple was made Ge 22-2. On this mountain atonement was made 1 Chron 21-18-26. The Psalmist contemplates the foundation of the Lords house in its external form - let us then contemplate in a spiritual sense the foundation of his house - the church of the living God - which is built upon the foundation and atonement of Jesus Christ. - The Jerusalem here spoken of is the same language as is used in speaking of New Testament times Jo. 2 2-

Vers 2

"The Lord loveth the gates of Zion more than all the dwellings of Jacob" - - - - -

God has a love for the dwellings of Jacob; for he was worshiped in the families of Jacob; but he loves the gates of Zion better than any. may but I better than all the families of Jacob - for the truth Ps. 138. 14. thou hast magnified thy word above all thy name.

Vers 3

"Glorious things are spoken of thee O City of God" Jo 6 Jo chapter. as a comment on this verse: and Rev 21 -- and also 2 Chron 7-16 Ps 48. 2, 1 Pet 2-6 10.

It is said that it is the place where glorious by God saith "I will reckon Egypt and Babylon with them that know me" it is the place where my people as much as Israel - that declares the ingathering of the Gentile Church Ep 2. 17. a Gentile convert shall stand before a Lord with a religious law, as Is 19. 23 24 25

Vers 5

"And of Zion it shall be said this and that man was born in her: and the highest himself shall establish her" Here mention is made of another church for as much as the mother of the world. some think that they refer to Jesus of whom it was said this flesh came of the Jews but much will be required of them that were born in Zion, born from above Ps 46. 4. especially when

Heb 2-3

"How shall we escape if we neglect so great
Salvation" — Introduction —

1 Here is a query which each of us ought to consider.
2 What is it that led the Apostle to make
this enquiry?

I. The consideration of the eminent
dignity of the author and founder of this great
Salvation Read Vers 1-2, — — —

3 Animadvert on the premises which leads
the Apostle to make the Conclusion. Vs 1-
"Therefore"

4 Consider the awful consequence of slighting
or despising the word of angels; the words of
Moses. Vers 2. Vers 28. 29 of the 10th Heb
and 12. 25. —

5 Contemplate the some of the monuments
of the dreadful effect of refusing obedience
to the words of Moses. also of Christ. Heb 12. Christ.

1 Monument first. In one day 3000 men,
fell for a violation of the first Commend.
Exodus 32: 27-28.

2 For presuming to touch on forbidden ground
& to do a thing they were not commanded,
Lev 10-1, 2,

3 For a violation of the 3d command, Lev
24 10—12-13 14-23,

4 For a violation of the 4 command Numb
15, 32 — 36.

5 On account discontent and murmuring against divine the
three former. See Num 14, 32—35. 2 Ch. 16, 31-33. 14. 700
6 The whole old testament abounds; with stories
and events of God against murmurers; see also of rebellion
7 For violation of the 7th Commend, 24. 000
died. Num 25. 1—9.
8 For violation of the 8th command See Num 7-24
9 for bearing false witness Num 14-36. 37. Acts
& Ananias & Sapphira
10; in Laws, Quote 1 Cor 10—5—12, —
Conclude this introduction for Heb 12-25.

Method 1 Speak of this great salvation.
2 Of neglecting it.
3 urge the question. How shall we escape

1 So great Salvation.

1 unspeakably great salvation !!!-

1 engagement of its author Ps. 9: 6.
2 The greatness of the price he paid. Rom
3 The unmeasurable misery from which
4 The greatness of bliss which it exalts.
5 The great triumph of it both Christ & sinners. without limit or exception

2 Who neglect it?

Any in this assembly?-------

1 Does any of us put off the enquiry, and say we will not neglect - that is the first class of neglecters.

2 Who die the Lord only does not use all the means? not dust thieves. sh dust fight.

3 Who is there who does not consider it as the one great business of their life to obtain this salvation?-------2------

4 Who not giving all diligence to make ourselves sure of our interest in it

3 How shall we escape?-------

1 If they that despised Moses Law died
2 If they escaped not who refused him that spake on earth
3 They entered not in because of unbelief
4 How shall we escape, under a challenge
1 to your wisdom
2 to your power.
3 to your number,

How shall ye escape the Damnation of hell?- if they escaped who refused him that spake on earth much more shall not we escape turning away from him that speaketh from heaven?

5 The Devils better think of it & tremble

our conception of the importance is so great & so great a cloud of witnesses, that it will be intolerable indeed, our condemnation

6 what can you give in exchange for your soul?

O sinners stop and think before you run on your own ruin. before you rush upon the thick bosses of Jehovah's buckler.

"Additional remarks by way of illustration on the greatness of this salvation."

1 Heb All the hosts of Heaven became incarnate, what would it have been? and 1st Chapter. thought it—
2 Had work been again in law, had angels died in law; it would have been poss. and [illegible]
but as it is it is an unalterable, amazing justice
amazing Mercy. amazing power,— bought with
with down the apostle says Your bought with
a price. — — — — — — — — — — 1 Cor 6 53—4—10.

on the negatives.

1 You say tomorrow, the spirit says today. You
may just now. the spirit says Now.
2 Think yr despise what you are doing. read
Heb 10. 26 29.

In the application observe this method
1 consider it is unbelief only that prevents you
from attending with and what keeps yr
from embracing. — — — — Dont talk
2 You shall miscarry. ? — 1st Heb 12. 27 28
1 Here is an appeal to you sinner.
to you convicted.
2 Here is a challenge to you sinful
powers, alliances and enemies.
3 Here is call to a deed of patience.
I charge to run to Christ convicted. &c.
3 Ask yourselves what are you to gain in
the life. ? by neglecting it. what do you
seek. ? Stop and think what are you
4 Then you shall have engaged yr self.
in the pursuit of all these interests
Heb 2. Come &. Gods. to. flee the Christ
the hand and he that turneth all my sins
comes away from our death and sin to
glory, peace & eternal safety. — —

a short comment on 133. Psalm.

---- Preliminary observations. ----

1 The rational creation of God including Angels in Heaven and men on Earth, are classed only two general Divisions. the righteous and the wicked, and the two distinguishing features of these two grand Divisions are Love & Hatred, 1 On God's side Love supreme to God & love to each other. 2 on the Devils side Hatred to God and Each other. ----

2 The Grand stratagem of Satan in all ages has been. to alienate the minds of men from God and from each other. and thus by means unsuspected; unapprehended. by. Zeal for. creeds confessions testimonies, exclusive terms of communion.

3 of this the bible does forbid us and for these ends it has made provision. ----

as many as receive it. and walk by it; it will free them from these evils, ---

two means provided,

1 return to the original Standard viz: Doctrine and practice, christ implicit

2 that we should love each other, the one half of our religion. the nature of our religion the origin of it, and the tendency of it is Love. and the writers of it call God Love"

1 This is thy message that ye heard from the beginning that we should love one another 3 John 11

2 He that loveth not knoweth not God for God is love 1 John 4. 8.

3 And now abideth Faith Hope Charity but the greatest of these is Charity.

Query what is the motive to love one another?

It is because God loved them, he forgave them 10,000 talents. and shall not I forgive them 5? but I must have loved them that he loved them. and then I am from above and a Citizen of Jerusalem. - Everything gives way to love.

A Sermon Designed to be preached at James McElroys. Jefferson County Ohio. May 20 1810

Jerm. Gal, 6, 15. 16. Verses

"For in Christ Jesus neither circumcision nor uncircumcision, availeth any thing but a new creature. and as many as walk according to this rule, peace be on them and mercy and upon the Israel of God"

Introduction

God and Angels essentially differ in Judgment from the great family of Man. in things natural moral and Spiritual. instances.

1 In natural things, Gold, silver, stones
2 In moral things, Virtue, morality
3 In Spiritual things- establishd popular fashionable religion.

2 a Remarkable instance of this Difference is here, Gd says, "neither circumcision availeth any thing" The Doctrine has long ago been found to be true.

That all things merely formal and Exterior are not to be valued or esteemed as equal to a New Creature. in religion will not avail the possessors.

1 That all things merely formal and external in religion. being alone, will not avail the possessors.

2 That a new Creature is the only thing of value & esteem in the Judgment of God, and advantageous to man.

3 That there is a rule in our Judgment of things spiritual that will always keep it right and tends to promote happiness & harmony in the Church.

Doctrine first illustrated

1 That all things merely formal and external in religion being alone, shall not avail the possessors.

1 The moral Virtuous life which some boast will not avail them one Day. they not being new Creatures.

2 The Orthodox creeds and formal attendance of others, they not being new creatures will in day shew themselves to be of no importance.

3 The State of Religion in our Day is but like a form without the substance; & we seem likely to must stand upon our principles — see the Character of some similar Jews, in Jo. 48-1-2-3 58-1-2-3. Ez 33. 31. 32. 33. Matt. 13. 22 & 23. conclude with. matt 6. 20 —

Doctrine 2.

2 That being a new Creature is the only thing essentially necessary to our enjoyment of God the only thing on Earth of Value and importance in God's Eyes and the only thing that will avail us.

1 Do you ask what a new Creature is? —
See John 3.6.3. 2 Cor. 5.17.
he is one who minds the things of the spirit; Rom 8.5.
he is one who keeps the Commandments 1 Jo. 2. 19.
his being in Christ 2 Cor 5.17. Gal 2.20. 29. Gal 5.6, Col 3 10-11.
2 See how valuable they are in God's eyes Rom 8.32. more valuable than the whole Creation besides. — Then new Creatures are all the temples of his spirit Rom 8. 9. — and sons of God. they are the Sons of God 1 John 3.1-2.

What is a new Creature?

1 one who is made partaker of the Divine Nature. 2 Pete 1-4. John 3.3.6. 2 Cor 5.17.
2 one who is Justified, sanctified, adopted and an heir of Glory. 1 Cor 1.30, Act 13.38.39. Rom 8.1
3 one who has crucified the old man with its affections and lusts. and who denies himself, and takes up his cross daily, and follows Christ in the way we are to know him. Rom 8.29
4 one who is of more value in God's eyes than the whole world. all things are his. Rom 8.32. Revolutions in nations &c are for his sake.

Doct 3 That Judging thus of things we shall never err — — — 1st
1st In our daily practice
2 In our Zeal for others
3 In this way we shall have peace for our souls, "peace be on them"
4 Let us walk in this way. and O thou of Jacob come ye and let us walk in the light of the Lord.

John 18. 36 Vers
"My Kingdom is not of this world"

Introduction.

1 It is an old saying that every man is born an Armenian
2 It is equally true that Christs Kingdom bears from
above every man in his natural state unsuitables to
be a Kingdom of this world.
3 It is a Kingdom pointed out by Types & Figures in the
Gen 49-10. Ps 2-6-7. Zechariah 9-9;
4 His Kingdom differing from all others as prophesied of
Dan 2. 44. & 7-13: 14. Psa 10-45.
5

Method of discoursing on this subject,

1 To shew from scripture the constitution of Christs Kingdom.
2 The Government of Christs Kingdom.
3 Its subjects or members.
4 Its laws;
5 Its privileges;
6 Its rewards

on Head first.

1 Some Model it after modern nations, England & Rome.
2 Some model after the Jewish commonwealth. Presbyterian
3 Some make constitutions for it of their own. Presbyterian
4 Its proper constitution is the New Testament

(on Art (1) - observe. 1 They have made it a place of revelation - 2 Scandalous in every instance, degradation and civil pains the penalties of its laws - contrary to Matth 20-26-28. Luke 22. 25 -
1 Its constitution is not like the Jewish commonwealth
Heb 3. 5. 6 Matt 17-5.
2 nor is it of the Constitution of any particular sect,
1 for all those are too limited to receive every subject
of Christs Kingdom;
2 They have each something opposite to it. for
In his constitution there are privileges offered to
every subject. Rev 14 15 Chapters,
3 Christs came out of a new Kingdom. Matth
4. 17. 5. 6. 7 Chapter. Joh 3. 3. 6. & Matt 17. 5.
Heb. 3. 5. 6.

1 Of the Constitution of Christs Kingdom.

1 I suppose like the constitutions of the kingdoms of this world Jesus Christ by a convention transcendently of the wisest and best of men modelled by them and or gov. 9 during — Is 40, 13, 14.

2 It was not a constitution modelled from the constitutions of the Jewish Common wealth. Heb. 3. 5. 6 — Matt 17. 5.

3 Nor was it the Constitution of any sect or party now existing, as a sect or party in this kingdom. for although they may be limited to receive every subject of Christs kingdom and they will receive more than Christ received

4 But it is the Constitution of Divine appointment, construction and Divine Revelation. it is the New Testament of our Lord and Saviour Jesus Christ. He set up by him. Matt 4. 17. Matt 11-15. Matt 17-5. 2 Tim 1-13. Matt 28. 20 — — —

2 Of the Government of Christs Kingdom.

1 It is under the government not of a visible head but of an invisibly head. King Jesus. Eph 1-22 and 3. The Lord our King. — — — — —

2 The Government which he hath appointed is not Legislative, Jam 4. 12.

3 It is not Representative, Matt 18. 17. 20 and 26 1 Tim 5. 20 Act 15. 4. 22.

4 It is not oppressive. Matt 20. 25-27. 1 Pet 5. 3.

5 It is executive, mild, and equitable. numbers dont increase power. Illustrate the authority of ministers to ordain. Matt 28. 20.

3 Of the Subjects of Christs kingdom,

1 they are not those of any nation family or individual —

2 They are all born from above, John 3. 3. 6, and all new creatures. Some make a distinction between the visible and invisible kingdom of Christ. this is of no account. — — — — —

3 They are all spiritual persons,

4 Of the Laws.

1 They are spiritual, and hyrarchical, not human,

2 In keeping of them there is great reward.

3.

5 Its privileges.

1 are not temporal, carnal; powerless, or effemer.

2 They are spiritual.

3 They are Eternal....

6 Its means.

1 are not carnal, "civil pains" and penalties

2 are spiritual, see Eph, 6. 10—18,

3 Not angry arguments or vain janglings.

Application.

1 No worldling is a subject of Christs Kingdom

2 They are not unwilling subjects—volunteers—

Doctrine 1st. a man cannot be profited from the externals of religion. any thing merely formal;

1 It will not profit a man to be circumcised, or not. without he be a new creature. ----------

2 It will not profit a man to be called by any name.

3 It will not profit a man; to be religious externally

Religion consists in three things— Doctrine, experience and practice—

The Children of this world do act in their generation more than the Children of light in the following respects—

1 worldly men are more prudent in respect of their present interest; than the regulation in the pursuit of their future interest—

2 There is a great difference in the object of their Choice— they are foolish:

1 In the selection of means ----------

2 In perseverance ----------

3 In subordinating every other one can to the present pursuit.

4 In rendering any thing subservient to it

5 In foiling Enterprizing to prevent disappointment— to overcome difficulties— to derive advantage from them. ----------

In their respect they are more active, sagacious and enterprizing than the Children of light—

A Practical Exposition of the 110th Psalm.

Introduction

This Psalm is pure Gospel,— Christ is the subject matter of it— in his Mediatorial character as Prophet Priest and King—

Verse 1st observe three things—

1 Jehovah speaks to Christ. David's Lord because David was his servant. & he descended from David according to the flesh. ----------
Matth. 22-44.

2 Christ Exaltation a session of— "Sit thou"

3 The Destruction of his Enemies— ---

Vers 2d Observe three things— i.e. from

1 Christ shall have a Kingdom on Earth— while his

2 The Everlasting Gospel in the hands of his Spirit is the Rod of his strength Rev. 1.16 / Is 53-1.
63 1.

3 It goes forth from Zion. not from Sinai
Luke 24-49. Is. 2-3. Mic 4-2.

4 He shall as Prophet teach them. yeild as a king-
rule over her Enemies &c

Verse third observe the things

1 The willing subjection of Christ converts,
2 The Quantity accomplishments of Christ converts.
3 The Vast number of them. = - - =

"The Dew of thy birth is larger, more copious,
than the Dew which proceeds from the womb
of the morning. — numerous as they are milky
and holy; & born richer in many Gifts, even more
numerous and agreeable than the drops of
dew, which are begotten by the night, and issue
from the womb of the early morning in the earth, lately.

Verse 4th

1 The Oath of God is the "great seal" of Heaven, = the immutable
2 The 3 branches of the Priestly office. or Oblation. intercession.
sion and Benediction"
3 "Sprout upon her throne" just and King;

Melchizedec was a priest = upon Christ throne,
as Zec 6 -13.

Melchizedec was a King.

Melchizedec had no successor. - for ever
the fruits of it will be experienced forever;
= - - = = On this the Jews can puzzle Gen = - - - =

Verse 5, 6

1 Her is a conqueror, "in the day of his wrath."
Kiss Ye the son lest he be angry
2 The Extent of his conquest. - Kings - the Heads,
Dominions; Dignities, the Maxentinus, the
Julians shall upon him. but he shall judge. them and
strewth them dead. All Ecclesiastical powers shall
fall upon him

Verse 7th.

"Drinking of the brook," every man his sufferings
or his strength during his humiliation. = = =

Practical application of the Psalm

1 Let by ungly in our hearts from his kingdom upon us
2 Since has the Gospel been the power of God unto
Salvation.
3 hear us experienced a Day of his power - - - - - -

An exposition on 23 Psalm —
for to Declare

This is a Christians psalm; and breaketh his rest
many whatever sing the Psalm. have seen that
have joined in song appears above. and from the
danger it may be accounted with the Damned —
as these emblematical of Celebes. = sufferers,
must cast out, silent before the shearer, and dumb
before the butcher, = I shall not want, implies
that he shall have abundance,
Observe in this Psalm.
1 The comfort of a living saint = = =
He shall not want any good = = = = = = =
2 Christ down in good pastures, he shall be fed
Gods ordinances are green pastures, = the word of
life is the nourishment of the new. He will offer
Babes and pasture for lambs,
3 they are duly guided; = he leadeth me
beside the still waters = = —
4 they are helped when any thing
Ly restoreth my soul. i.e. he reduceth me when
I wander. = Christ is lost sheep went astray.
2 The Courage of a dying Christian lay
In sic trouble he could say even he will not
fear. I. In mine I Dare suppose. = though
I walk through the valley of the shadow of death
In reckning a days age, I am in the valley
If it but the shadow of death.
Shadows dont hurt, the shadow of a sword will not
kill nor of a serpent will not bite. —
2 If the valley dark and dirty.
but valley are fruitful, = of comfort but just
3 If left a walk in the valley, they
need not stand but the right hand
4 If a walk through it, — they shall
not be lost in it, they will get out but mourners
of grace.
In Death here is comfort. thou art with
me; three important conclusions are drawn in the
psalm, 1st I shall not want, 2 I will fear no ill.
3 goodness and mercy shall follow me — —

Contents of Colquhoun on the Unity

Sect. 1 The unity of the Church illustrated

1 The unity of the Church is evident from the nature of God and the plan of Redemption.

2 The unity of the Apostolic Church proved and illustrated from the separation of man and the duration of the Law of nature.

3 The unity of the Church proved and illustrated from the inspired authors.

Sect 2 The Apostolic unity of the Church, an policy and priestcraft.

1 The unity of the Church may be taken by the civil establishment of the papist Church at Rome, and the Greek faith at Constantinople.

2 The unity of the Church was taken by the civil establishing of Arianism & almost all the Gothic Church under the protestant princes at the Reformation.

3 By the establishment of Christianity under Constantine and his imperial Orthodox successors.

Part 3.

List of Books made from my going to Mr Brown's
March 1814 —

Book —	Number pages —	Size —
1 Volume Owen on the spirit.	516.	octavo.
Walker address the methodist	40	octavo.
Walker Charity Sermon —	112	octavo,
Walker Letter to a Minor —	300	Duodecimo;
Scripture address —	124	octavo,
Laws Treason Passed in Congress of the United States —	172	Duodecimo,
		Dittos;
	30	Ditto
2 Volume Owen on Spirit.	460,	octavo —
Walkers Letter to a Methodist	300 —	Duodecimo
Sawyer Letter Philemon to Onesimus	132 —	Octavo,
Brown against Security of Literature	300 —	Duodecimo,
3 Volume Owen on the Holy Spirit		
3, or two discourses on the spirit —	242 —	octavo
4, Owen on the Death of Death	320.	octavo,
Sermons Doctrines Human and Scripture on important topics —		

Important Eras for the illustration of prophecy.

1 Emperor Justinian established his famous Code of Laws, in the Year A: D: 529. and in the same year established the order of Benedictine Monks. and in the Year 534 declared the pope of Rome "Head of all Churches, while all the members were to be subject to & judged by him; himself by none"

2 Phocas by his rescript declared him universal Bishop in 606.

3 Pepin gave him the exarchate of Ravenna, in 755 which was confirmed by Charlemagne in 774 thereby he became a civil prince, as well as ecclesiastical head.

4 from 755. till 1518. the Church divided in the east and west the one called the eastern the other the western the former had its seat at constantinople in eastern Europe now called the latter in Rome and in some Dictionary.

"He that Loves a Soul Loves his own image"

Special instances of Divine favor which I consider to bind me under obligations to be specially devoted to him with my whole mind Soul & Body.

I Make in all the peculiar privileges which distinguish my Nation Immunities Liberty Light

2 Being born of Religious parents, & of Christ religiously educated

3 a Liberal Education,

4 Extensive means of improvement in Language Philosophy, History & Theology.

5 Special interpositions of Divine goodness & power in preserving me in imminent danger, and in causing me to find friends when friendless and even in the strangers own land.

6 In giving me a choice Companion

7 In giving me & me desire after his Salvation.

8 In giving me & me desire after the Salvation & Reformation of my children

9 In giving me talents for & disposition to edifying others.

10. In giving me a call from the Church & Head the Gospel,

Statement of the places and times when and where
the foregoing Sermons were preached &c.

Sermons	Texts	Dates	places
1.	Matt 7-24-27	July 15-1810	Buffalo
2.	Gal 3-28-29	do 22 1810	Cross roads.
3.	Matt 16-27.	do 29 1810	Washington
4	Matt 16 27	August 5, 1810	Buffalo.
5.	Eph 6-18-18	do 12, 1810	Cross roads,
6.	Rev 20, 11-13	do 19 1810	Washington
7	Rev 20 11-13	do 26	Buffalo
8.	Gen 5-22	Sept 2d	Cross roads.
9	Matt 7-24-27	do 9	Washington,
10.	Job 6, 7	do 16	Buffalo. does Making
11.	Phil 3-7-16	do 23	Cross roads.
12.	Num 22-10	do 23	Washington
13.	Luke 10-41-42	do 23	Ditto.
14.	Rom 3-28.	do 30,	Buffalo
15.	Rev 3. 20,	Octob 7th	Washington.
16.	Acts 13. 38. 39,	do 7	Cross roads
17	Luke 10 41-42	do 14	Cross Do
18.	Gen 6-12	do 21.	Buffalo
19.	Ecc 12-13-14	do 28.	Cross Roads
20.	Do. 57-14-63	1st Nov	Washington.
21.	John 3. 3.	Nov 4	Do.
22.	2 Cor 13-5	Nov 11,	Do.
23	2 Cor 13 5	do 18.	Buffalo
24.	Heb 3-12	Do 25,	Cross roads,
25.	Rev 22-17	Do	Do.
26	Rom 3-28	Dec 2d	Washington,
27.	Heb 2-3	Do	Do
28.	Ecc 9-10	Do	Do
29	Num 22-10	do 9	Buffalo,
30.	Ecc 9-10,	do	Do
31.	Eph 1-17-19	Do 16,	Cross roads
32.	Rom 8-6.	Do	Do
33	Rev 22-17	Do 20	Thomas Mellands
34.	Matt 7-28.	Do 23	Washington
35.	1 Cor 16. 22,	Do	Do
36.	Ecc 11-9	Do	Do
37	Ecc 11. 9	Jan 6th 1811	Buffalo.
38.	Rom 14-6	Jan 6 1811	Cross roads
39.	Matt 16.16	Do 10	Do
40.	Acts 13. 38. 39	Do 13.	Moss Settle,
41.	Heb 8, 10-12.	Do 17	Buffalo
42.	Rev 3. 20		Thomas Hodges

31 Duplicate Sermons on the above

Sermn.	texts	Date	place
	John	5-39 Jan 20 - 1811,	Middletown
43	Revel	22-17 Do.	do Do
44	Gal	6-6 Do 24	Do Samuel Gregg a Woman
45	Gen	28-12 15 Jan 27	Do Corfe wads
46	Acts	11-26- Ditto	Ditto Ditto
47	Hebrews	11, 24-26, Feb 3?	Ditto Washington.
48	Mark	16, 15-16, —	Ditto Ditto Ditto;
49	Acts	11-26, —	Do 7th John Evans;
50	Heb-	11-24-26	Do 10 Brush Run,
51	Phil	3-8, —	Ditto Ditto
52	Mark	16-15-16, —	Do. 12, Cumming Mill,
53	Hebrews	8, 8-13,	Do 13 Thomas Sharp,
54	Gen.	3-9,	Do 17 Corfe wads
55	John	6-39 "	Do 19 James Mcberry,
56	Song	4-8, "	Do 24, Corfe wads
57	Rev.	20, 11-13. Do	Do
58	Rev.	20 11-13 March 3	Middletown.
59	Matt	11, 26 27, March 10,	Brush Run,
60	Song	4-16 -	Ditto Ditto
61			

N. B. I was married on 12th March 1811

N. B. Went home with James Wilson. March 25: 1811.

62	Matt.	11-26 27.	Do 17	Do. Washington
63	Song	4-8.	Do 24	Do Ditto Samuel Gregg
64	Rom.	3-20	March 31	Do. — Ditto
65	Rom	10-4	March 31	Do. — Washington
66	Rom	3-20	Ditto April 7th	Brush Run
67	Rom	3 20	April 7th	Ditto
68	Rom	10-4	April 14th	Charlestown
69	Do	61-1-3	April 14th	Ditto.
70	Luke	1-41 42	Ditto	Ditto
71	Gen 1-2		April 21st	Corfe wads
72	mat 9-6 23-14 9-6 33-4 Rev 10-4 28	Do 65-4	April	Ditto
73	Rom	1 Cor 12-29	April 28th	Washington
74	Rom	Gal 2-20	Ditto	Ditto
75	Rom	Heb 6-48-58	May 5th 1810	Brush Run

on 5 May 1810 we first commenced at Brushrun where there was about 18 or 30 members. — 4 Deacons were chosen

Saturday 11th May Poultney 18 from 12 — 29 — and on Sabbath from Heb 6. 48. 58 last clause. My father from Rom 8. 32 — — —

77. + Rev. 14-6-7.
78. + Mal 2-3. 4.
79. + Acts 13. 38. 39.
80. + Mal 2. 3.
81. + Matt 16. 15. 16.
82. + Gal 6 15. 16.
83. + John 5 39.
84. + Acts 11 26.
86. + Rom 8 32.
86. + 2 Jon 1. 13.
87. + Mal 8: 11—13.
88. + Phil, 3, 8.
89. + Rom 8. 32.
90. + Ps. 55. 14. 62. 10.
91. + Eph 11-9.
92. + Matt 16-15-16.
93. + Job 17-10-11.
94. + Acts 10, 34-35.
95. + Luke 16. 41-42.
96. Rom 8. 32.
97. + Prof 11-1.
98. + John 18 36.
99. + Gal 6 15-16.
100. Gal 1-4.

above were the first sermons preached in the new meeting house belonging to Society.

101. 1 Cor 1-30.
102. 1 Kings. 18. 21.
103. Acts 2 20- last clause.
104. Titus 2. 12—14.
105. Rev 7. 9. 10. 11. 12.

which sermons are numbered in my manuscripts. A, D, E, F.

In all 106 sermons. my first Course of sermons.
61 of them from distinct texts.

May 8. 1811. Solomon Holmes
12 1811. Rufus Wait,
14 1811. Wm Gatewood
19 1811. Fluvanna
19. 1811. James McHenry,
20. 1811. James McHenry,
26. 1811. Cadiz.
Ditto. Carolina.
28. 1811. James Jordan of Pendleton
Ditto. Ditto.
30 1811. William Perries, Amherst
June 2. 1811. Samuel Patton Do,
June 3. 1811. Pl. Charlotte
Ditto. Ditto.
4. 1811. Ditto,
5. 1811. Joseph Matthews
6. 1811. Thomas Burnes.
7. 1811. Baptist meeting house
8. 1811. Joseph Matthews
Ditto Ditto,
9. 1811. Ingersen
11. 1811. John Jones Albemarle
12 1811. Charlestown.
16 1811. Buckingham,

23. 1811. Cumberland
30. 1811. Fredericksville
July 3. 1811. Goochland
7. 1811. Pl. Goochland
my first Year.

Balaam
—Mark. ~~Christ the~~ Luke 2-10-41-42.
—Cross under Acts 13-38-39 Luke 10-41-42. —
—Buff. 1 Tim 3 6 12
—Buff Rom 3: 28 Hashing John 3-33,
—Mark. Rom 3-20,
Buffalo
Heaven 2 Cor, 13.5 —
Buffalo 2 Cor 13-5,
Mark Amen 2
Cross. under Eph 12-13 14
Cross. 1 Cor. 3, 5 7: 10. 6 3-7,
Cross. under do, = Heb 2 12 Rom 22. 17,
Hearing — Rom 3. 28, Heb 2. 3, Eccl 9. 10.
Ruff- Rom 22-10, Ecc 9-10,
Cross. Eph 1-17-19. Rom 8. 6. — Thursday. Rom 22 17
Rush Matt 7-7 8. 1 Cor 16. 22. Apoc Eu 11-9-
Buffaloes Key 11 9 will Ro 8. 56,
Cross under John 14. 6 Mar 16-16- Thursday Acts 17. 28.
Buff. Rom 8, 11 - 14,
Thursday Rom 3. 20, =

Mormons Sum of texts used by,
1 Moses despising the riches of Egypt &c
2 Jacob, Esau ---
= = = Adam Where art thou ----------

Christ the atonement. Gen 4.9-10 Matt 17-5
2 Jesus not Legislator
Heaven no Sacrament Rev 11.-
texts by preach on John 8. 31-32. Jer 12 5.
Gal,

14
47
61